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The Pacific

religious and family paper

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Volume XLIX Number 3

What the Christ Can Do.

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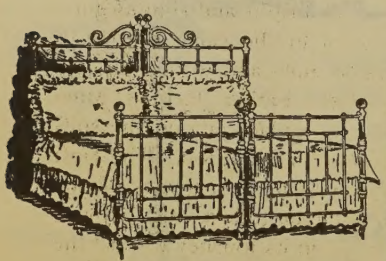

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

"First pure, then peaceable . . . without partiality and without hypocrisy."

W. W. FERRIER, Editor.

San Francisco, Cal. Thursday, 18 January, 1900

Patiently Endure.

" All that you cannot better in yourself
Or in the lives of others,
You must patiently endure
Till God ordains a change."
—*Thomas a Kempis.*

A Roman Catholic Church Better than No Church.

In a letter published in this issue of The Pacific the Rev. C. R. Hager, M.D., of Hongkong, says that he would rather the Chinese would remain heathen than fall into the hands of the Roman Catholic workers in that country. We do not know what the situation is in China, nor what course ought to be pursued there. But we do know the situation here, and we know that the late D. L. Moody made the largest subscription for the building of a Roman Catholic church in Northfield, Massachusetts. When Mr. Moody made that subscription he said, "If they are Roman Catholics it is better that they should be good Roman Catholics than bad. And it is surely better to have a Roman Catholic church than none." When Mr. Moody began later to build a Protestant church in that town the Catholics gave the stone for the foundation and aided in other ways. So, there stands in Northfield a good Protestant church with a Catholic foundation. And there is no Protestantism anywhere without some Catholicism in it. Protestantism came up out of Roman Catholicism.

But there are now, and always have been, Roman Catholics good, bad and indifferent. Very likely over in China they have some of the very bad kind. Fortunately in this country we have had, and do now have, some of the better kind. It is certain that Father Junipero did the Indians good on this Coast in an early day—only good, and we rejoice that his monument stands with his face looking out across the waters of the bay of Monterey, and that ever thereon people will read the inscription: "A philanthropist seeking the welfare of the humblest; a hero, daring and ready to sacrifice himself for the good of his fellow-beings; a faithful servant of his Master." This is the record of history. There are similar records. Many of the bright and shining missionary achievements in the early history of this country were by men and women in Roman Catholic ranks. Father Jacques Marquette is well worthy a place among the statuary in the capitol at Washington. The skiff of no lovelier, kinder being ever floated on the blue waters of our Great Lakes, nor followed the Father of Waters in its journey toward the sea. And the eloquent tongue could find no worthier work than that of exalting the character of him who early carried the gospel to the Algonquins, the Ojibways and the Mohawks. Five years before Eliot addressed the tribe of Indians that dwelt within six miles of Boston harbor, this consecrated man of God (Father Jogues) was giving his life to the savage tribes in the great wildernesses far up in the north and west. A living martyr, maimed and mangled by savage cruelties, half-clothed and half-starved, he was one of the vanguard carrying the gospel to peoples sitting in darkness and dying in sin. He had the joy which comes to all such heroic souls, but he had also at last the martyr's cup to drink. We do not care here on earth to snatch any star from the crowns which such souls wear now on the heavenly shores.

That Roman Catholicism is to-day what it ought to be, far be it from us to claim. It is not as good as Protestantism, but it is better than no church at all, and no religion. Protestant soldiers came to love Father McKinnon in the Philippines. There died a few days ago in Brooklyn a Roman Catholic rector of whom it is said "all Brooklyn honored him, for he was a large-hearted, big-minded, liberal-spirited Christian." And all who have eyes with

which to see and ears with which to hear know that the Sisters of Charity from ocean to ocean are writing page after page of grand and heroic devotion.

A Prosperous Year.

From all parts of the land has come report that the year 1899 was the most prosperous in the history of the country. We have been especially impressed by the wonderful record in Colorado. The development there since 1890 has been truly remarkable. Such was the outcry there some years ago when the silver industry was depressed by changes in the national monetary laws, that not a few people really feared that a very disastrous blow had been given that commonwealth. But what is the condition now? As a gold-producing state Colorado outranks all others. The output for the year has been estimated as high as $35,000,000, and it is certain not to fall below $26,000,000. At the lowest estimate it is about twelve million more than the gold product of California, which has been until recently the first among the gold-producing states. It is worthy of note that something like twenty million dollars of this product came from the Cripple Creek district alone. But the state so greatly bemoaning its fate a few years ago is not great to-day simply as a gold-producer, but its entire mineral product foots up the handsome sum of $56,447,372. And so sanguine are the Coloradans as to the future that they estimate the gold product alone for 1900 at $50,000,000.

But agriculturally Colorado has also had great development. There are in the state at present 15,000 miles of irrigating ditches, and the annual returns from this irrigated land are $50,000,000, while the entire farm products amount to $86,608,858. And so the record is that "the railroads have thrilled under the touch of prosperity."

Coming nearer home we find much to gladden the hearts of our people. The year 1899 was also Oregon's most prosperous year. "Never since the pioneers drove their ox-teams across the plains," says the Portland Oregonian, "have the people of Oregon been so generally prosperous as they were last year." Oregon is not thickly settled, and yet the farm products amounted to $45,550,737; and the state showed its right to one of the golden crowns by producing $3,285,000 worth of that shining metal. And Portland, the Queen City of the Willamette, has so extended her trade and commerce as to make her truly to hum with industry. Up on Puget Sound so great has been the prosperity and so many the new avenues of trade both domestic and foreign opening up, that the cities of Seattle and Tacoma talk more loudly than ever before, each for itself, of a time when on its head will rest the crown of the Pacific Coast supremacy.

But how about that region of country where now stands and reigns the city which now has and always will have Pacific Coast supremacy? Here also the year was a prosperous one. The vessels going out and in through the Golden Gate have carried cargoes telling of a commerce hitherto unknown and opening up splendid visions for the future. Something of what San Francisco's business is may be seen from the clearing-house figures for 1899—a total of at least $1,000,000,000. And the volume of San Francisco's weekly business is, and has been for some time, more than $35,000,000. The increase of $25,000,000 in the bank deposits throughout the State during 1899 shows the general prosperity.

With such conditions as these hereabouts, and with factories in the great manufacturing regions crowded with orders at good prices, the outlook for 1900 is thoroughly encouraging. The indications are that 1900 will be better than 1899. It ought in every way, accordingly, be a better year for our churches. Gifts ought to be so increased that in every department of Christian work there may be grand forward movements.

Exemption from Taxation.

The article on the exemption of church property from taxation, published in The Pacific of January 4th and 11th, has been printed in pamphlet form, and can be had for five dollars a thousand, or one dollar for two hundred. In connection with the article by Dr. Bovard have been printed opinions of several leading ministers in different denominations. Dr. W. F. Day of the First Congregational church, Los Angeles, says that the proposed amendment ought to pass. Rev. C. R. Brown says: "I am sure that the people of California do not desire that ours should be the only

State in the Union to demand a part of the free-will offerings of the church people to aid in maintaining the secular government. The church members pay taxes on all their possessions as do other citizens, and then, under the present law, they must divert a part of their offerings for religious work to make an additional contribution to the tax fund."

Dr. Adams says: "The State, for its own safety, cannot afford to lay grievous burdens on the one agency for creating moral sentiment and making reliable citizens. No one makes any money from the churches; that which is paid to them is given outright, with no expectation of financial return; there is no dividend on stocks, no per cent of profit on the investment, and every dollar given to a church has already been taxed by the State."

Dr. McLean says that it is both justice and good policy for the State to exempt church property.

Dr. Dille of the First Methodist Episcopal church, Oakland, says that "the churches subserve the ends of social order more than do the courts and other machinery of justice," and that "we might as well tax the court-house and the city hall as to tax the churches."

Dr. Coyle of the First Presbyterian church, Oakland, says that the life of society depends upon the altars of its members, and that to burden the churches with taxes is accordingly suicidal.

Dr. Mackenzie of the First Presbyterian church, San Francisco, says that "there can be no reasonable opposition if we are to be in line with the rest of the civilized world."

The Pacific would advise every Congregational church in California to secure these pamphlets, and to give them circulation not only among the church members, but also among other citizens. Dr. Bovard has made an admirable presentation of the case, and the ministerial opinions appended give additional weight.

The defeat of the proposed amendment scarcely seems possible. But there is an opposing element, and it is important that a campaign of education be begun, and be conducted vigorously to the end.

Before the Pilgrim fathers landed on our New England shores God was worshiped around a rustic altar built by Carmelito friars on the shores of the bay of Monterey. The country so long regarded as the back door of the continent is now thought of as the front door. Let us see to it that a land so early consecrated to God be kept well in the line of consecration, and ever an open door to all that makes for abundant life.

Notes.

The year 1899 was the best the First Congregational church of Salt Lake City has had for many years. The last dollar of indebtedness on the church building was paid, and the outlook for the present year is very encouraging. There were thirty-five additions to the membership during the year, making the number at present four hundred and ten.

The Rev. Charles M. Sheldon of Topeka, Kansas, author of "In His Steps," has been granted by his church a vacation of eight months. He expects to spend the time in England, Scotland, Germany, Norway and Sweden. He goes for work and study in order that his life-influence may be such as to bring people more and more to walk in His steps—steps which led to Gethsemane and Calvary, but for which the goal was one of supreme exaltation.

The Congregationalists of Utah have learned with regret that the Rev. Dr. Noble of Chicago will not accept the call to the presidency of Salt Lake College. The Daily Herald says: "The distinguished Chicagoan wrote that he declined the offer with very great sorrow. He said he had never had a call he felt more concerned over. Dr. Noble stated further that he appreciated fully the importance of the work, and that it would have given him great pleasure to come here if he felt the state of his health would permit it."

The annual catalogue of Pacific Theological Seminary has been issued. It shows a senior class of seven members, and a course of instruction quite up to date. The affiliation with the State University is apparent from the new departments of study presented. Among the important requirements for admission is the following: "Certificate of good health from some competent physician." The demands of the ministry nowadays are such as to make it impossible for any but the strongest physically to succeed. It is better to stay out than to drop out almost at the entrance.

Hartford Theological Seminary announces a course of instruction in foreign missions. Such a course undoubtedly will result in much good in this department of Christian work. In foreign lands now lie the great fields for Christian achievement. But in order that the work may be done there is need that givers as well as workers be trained. The late William E. Dodge once said that one of the

proudest, happiest days of his life was when, as a boy, he walked beside the ox-cart which was carrying to market a load of potatoes he had raised by hard work for the support of persons to be sent as missionaries to Hawaii. It was then that he first tasted the joy of giving for the cause of Christ. It was a satisfying taste, and one which he oft repeated in later years. This is the only fountain of youth yet discovered on the earth. It is the giver who shall live ever.

The Rev. J. C. Dorward writes in an interesting manner, in the Missionary Review of the World for January, concerning the missionary situation in South Africa. Irrespective of the merits of the war now raging in that country, he believes that the result will be favorable to missionary and religious enterprise. He says: "The past years of jealousy and discord between the ruling powers have been a serious hindrance to religious progress. The war may be expected to clear the political atmosphere, settle the great questions of government control, and usher in an era of peace with all its attendant blessings and opportunities." In connection with Mr. Dorward's article is an editorial note which mentions some of the missions in the Transvaal and says: "The Boers have shown little interest in these missions, and the law of 1887, which limited the number of blacks on every five thousand acres to five families, if pushed to its natural conclusions would have destroyed every mission in the country."

It is in the power of the friends of The Pacific to make its publication less arduous this year than it was last year. This can be done by each subscriber watching the label containing his name and the date to which subscription is paid. A very large majority can, if they plan for it, renew the subscription promptly. There is no margin of receipts, and delays in renewing place the paper in arrears in its weekly expenses. For example, if twenty-five persons who renewed last year in January fail to do that this year before February, we are $50 behind on our expenses for the month. If these twenty-five were to renew in February and the February receipts in addition be what they were last year, the January delay would not be so troublesome; but such neglect seems always to grow with the passing months, and only by the hardest kind of work can the business be kept from an arrearage of several hundred dollars at the end of a year. Let the friends of the paper remember that we need the subscription quite promptly. If it is not sent in without request on our part, after due a few weeks, a statement is sent as a reminder. In a large number of cases even this ought not to be needed. The year 1899 was for The Pacific all that we expected. The work was a little too heavy, but there was joy in it, nevertheless.

Chronicle and Comment.

Persons wishing the pamphlet containing the articles on the exemption of church property from taxation should address Rev. F. D. Bovard, 1037 Market street, San Francisco. Two hundred may be had for a dollar or a thousand for five dollars. If church leaders are as wise as political party leaders and workers these pamphlets will have extensive circulation.

It is quite generally admitted that San Francisco is to be one of the greatest cities of the world. Now and then some one goes beyond this and declares that she will distance London and New York and the great cities of India and China. This is what Bishop Fowler of the Methodist Episcopal Church said a few days ago in Chicago. And he gave good reasons, too, for his belief. The conviction came to him irresistibly as he stood here recently and surveyed her grand harbor and estimated the resources of the country behind her and the great commerce of countries over the ocean before her.

Florence Nightingale, who has done so much to relieve suffering on the battlefield, and whose name has long been a household word the world over, is still living in England. A recent writer says of her: "She is truly unspoiled by the praise that has been lavished upon her. In the calm evening of a life that has known such busy days, filled with the horrors that follow the battlefield, she is not resting on her past achievements. The wise brain is still planning for the good of the poor and suffering, and the helpful hands are still stretched out to lift, if it may be, a little of the burden of wretchedness that weighs on the sick of that mighty, teeming London, which is yet her home."

A somewhat lofty appellation has been given to a series of addresses announced for successive Sunday evenings in the First Unitarian church of Oakland. The announcement is for "A Congress of Religions," under the auspices of the Young People's Religious Union. The first address is to be by Rabbi Voorsanger of San Francisco, on "The Claims of Judaism on the Modern World." The second, by the Rev. Dr. Wyman, Superior of the Paulist Fathers and pastor of St. Mary's church, San Francisco, is on "The Claims of Roman Catholicism on the Modern World." Then comes the Rev. Dr. Adams of the First Congregational church of this city, on "The Claims of Protestant Orthodoxy on the Modern World." Then, the climax, by B. Fay Mills, on "The Claims of Liberal Religion on the Modern World."

Boer and Briton—A Study.

By F. B. Perkins.

The situation is startling and even confounding. The flames of war have burst forth, as it were, at the very base of that Conference which had been hailed as a monument of the Prince of Peace. This is no conflict with unclothed savages—Mahdists, Soudanese or Indians, but between civilized and orderly states; between those professing the same Christian faith. It is Teuton against Anglo-Saxon. Two diminutive Christian republics pitted against the foremost Christian empire of the world! Three hundred thousand against forty million! The weaker, claiming to have taken up arms in defence of liberty and life itself; the stronger going to war to secure relief from burdensome taxation, from unjust commercial discriminations and from political ostracism within that contracted territory. These are the claims—the strongest claims, so far as I am aware—which the English government and British advocates put forth in justification of a war, the end of which, they have not hesitated to say, shall mean nothing less than the supremacy of England in all South Africa, and the permanent extinction of these irritating Dutch republics.

An American's sympathies on the first showing can hardly fail to be with these plucky Boers, who have dared to stand up against their bullying antagonist, and plant themselves a living rampart along the line of their imperiled homes. And when we read of their successes in staying the advance of the arrogant foe, it is hard to refrain from exclaiming, "Good for the Boer." Yet our natural affiliations are with the English, and we ought not to allow our sympathies to ignore facts, or our judgments to rest upon insufficient reasons. How does the case then stand upon closer investigation?

1. As to the immediate occasions of the war, they are summed up in one word—greed. The Briton has found himself in a region teeming with treasure, waiting his transforming touch to be turned into incalculable wealth. He went there on the first reports of diamonds and gold. He went there not in the interests of the people, but to mine, to accumulate, and to carry away. Civilization was an incidental matter. He went as the British lion, whose range is the world, and the lion's share of benefits his right. He found the country occupied by a people kindred to himself and representing the same type of civilization, though lacking in some nineteenth century ideals; for them therefore he entertained a becoming contempt. Being weaker than he, moreover, in numbers a mere handful, he roamed about in his usual haughty and arrogant manner. He and they were not altogether strangers. They had tried living together before, and had not made a success of it. Wherever the fault lay—and it was doubtless mutual—the result had been that the Boers moved out, leaving the Briton in possession of house, and most of the furniture. They had repeated this process again, when their unwelcome kinsman had forced his attentions upon them. This time they had "trekked" their way beyond the river, out into the wilderness, far enough, as they thought, to be forever rid of their uncongenial comrade. And so they would have been but for the unsurpassed mineral wealth of the country. But from the moment of its discovery that land, too, belonged—so he thought—to the Briton. And so again he was in their home, proposing to keep house together, upon the basis of the lion's time-honored compact with lambs, viz., the lion outside the lamb.

But here he found himself at fault, his greed being matched by a greed no less pronounced, even if not aggressive like his own. The Boer knows a good thing when he sees it; and now, finding it in his hand, he meant to keep it. Unable to shut out the bustling Briton from his home, he proposed to turn lion himself, and began to conduct his family according to his own notions, and in his own interests, rather than in the interests of his guest. It was undeniably wrong in the Boer, and perhaps one may think he should have repeated his trekking process; but that was for himself to say, and he said No. This time the sturdy old President said, If there is any trekking to be done you must do it. It was annoying to the English; it involved a degree of oppression which was not easy to bear. It was not precisely the role they were accustomed to play. Usually they did the cinching, and they much preferred it so. It could hardly be expected that they should bear it patiently and they did not. And so the greedy Anglo-Saxon and the greedy Teuton quarreled, until their discord broke out in open conflict. Both quite human, and equally unchristian; not much to choose between them.

2. This then is the spectacle presented: On the one side an intensely patriotic and religious people—narrow in their patriotism and bigoted in their religion, it is true, but still patriotic and religious—rising up in defence of their homes and their nation, thoroughly aware that it must be a struggle for life, and determined that it shall be so, prepared to die if need be, but bravely resolved to die with their faces toward the foe. On the other side, a nation in many respects the foremost Christian power in the world; strong, rich, brave, resourceful, just, in its own haughty, insular fashion; but characteristically proud, imperious, domineering, and with an "earth hunger" never satisfied while any spot disowns its flag. Its greed, moreover, in this case has clothed itself in the robes of Christian civilization. Even Mr. Chamberlain, it may be,

dreams of drawing along the kingdom of God behind England's triumphal chariot, over the opening highways of African commerce; and Cecil Rhodes would not object. These are the two antagonists. And the very amenities of the war, the sinking of the personal element in the corporate controversy, the tears which fill the eyes which point the death-dealing guns, the messages of sympathy and the efforts to bind up the wounds which their own hands have pitilessly inflicted, do but aggravate the horror and emphasize the needlessness of the conflict. It is an awful crime for two such peoples, under such light as now beams upon them from the cross of Christ, to try the gage of war upon such an issue.

3. We have seen the occasion; what are the causes? Immediately, they are the stubborn reactionary spirit of the Boers, matching itself against the haughty impatience of the Briton. As between them the Boer is right in claiming that the Transvaal is his country, not the Englishman's; that he has a right to establish there the institutions and govern his people by laws which suit him. But in another respect he has no right—no moral right, that is—to set himself across the path of human progress and bar out the twentieth century spirit of brotherhood. Had President Kruger and his government been willing to yield somewhat more gracefully here, the conflict of arms might have given place to peaceful discussions and growing fraternity. And the Briton is right in judging that his is a higher type of religion and civilization than the Boer's. And could he in this confidence have exercised more of patience in meeting boorish prejudices, and bearing boorish exactions, the course of events would have shortly brought an end to the narrow conservatism of the aged president and his government. A younger and more liberal generation would have come to the fore, and the process of assimilation would have been made comparatively easy. And so we are forced to mark as the immediate operative causes a selfish obstinacy on the one side matched by a selfish, contemptuous impatience on the other.

4. But this war has been a long time coming on, and there are other causes deeper and more far-reaching than have yet been mentioned; viz., those long-continued, flagrant violations of justice and of love which have marked the course of both Boer and Briton in their occupancy of South Africa. It is not a pleasant chapter of history to open. The Boers may have been victims of English arrogance—they have been. England's treatment of them has been harsh and haughty in the past. She has treated them as she is wont to treat inferior peoples, as she would not dare to treat one of the great powers. These outrages began back in her first occupation of Cape Colony, and have continued to the very end of the negotiations which preceded this needless war. But the Boers, too, are no less guilty. They arrogantly seized the lands of the natives, reduced them to slavery, and denied to them the qualities of manhood, worked them like cattle, and treated them worse than dogs. Now they are reaping the fruit of their inhuman cruelty in the cordial hatred and desertion of those who should have been their firm allies. Both Boer and Briton are thus experiencing the truth which Anne of Austria uttered to Cardinal Richelieu, "God does not pay every week, my lord, but he pays, *he pays*."

5. In another and broader sense, however, this is a conflict of civilizations. The English and the Dutch are the great colonizing agencies of Christendom, and which is the more beneficent in its total outcome, there can be no doubt. To one, certainly, who realizes what the Kingdom of God stands for, it must be evident where lies most of promise for the world. Faulty as she often is in her spirit, harsh in her methods, England's colonial administration is on the whole the cleanest, the justest and the most progressive of any nation which the world can show. She is identified not only with the open door in commerce, but with all religious and missionary concerns as well. Without attempting to justify the course of her ministry in this instance, therefore, we may confidently assert that the interests of the future—of the world and of humanity, as well as of Africa—are bound up with English ultimate supremacy; that under her advance the Dark Continent from Cairo to Cape Town, and from ocean to ocean, will be opened up to commerce and to Christianity. Its iron roads will penetrate to the depths of Congo's forests, and bring to light treasures now hidden in darkness. The expulsion of the British, on the other hand, would mean nothing less than disaster to all the interests of humanity. While, then, British authority, if not its very life, is trembling in the balance, defeat in South Africa only too probably proving the beginning of its decadence, leaving no successor in its office as pedagogue appointed of God to lead his backward children to the school of Christ—while this is so, we cannot withhold from her our sympathy, or our prayer that her present distresses may prove a cleansing, both to wash away her stains and fit her for higher service. For her, as for her foe, we may rather pray as David did when he fell into criminal folly: "Let them fall now into the hand of the Lord, for his mercies are great."

To the Boer, therefore, this South African conflict may seem to carry a message of judgment; to the Briton, of warning; to both—and to ourselves as well—a call to repentance.

The Rev. Dr. Davies has been called as permanent pastor of the First church of San Bernardino. The outlook for the church is encouraging.

The Bystander.

San Francisco Politics.

The Bystander has been keeping one eye on the political movements in San Francisco—movements started by the inauguration of the new charter, centering as it does the seat of authority in Mayor Phelan. It has come to pass that the bone of contention is the office of Chief of Police, the one appointment which has not yet been made.

The situation is this: The Bulletin and the Call have combined against the Examiner and the mayor, and oppose the selection of Officer Esola to this office. The mayor held a banquet the other night where, under the influence of "a good time," he defied the press to dictate to him as to what he should or should not do. Meantime the temporary Chief of Police, Biggy, seeing an opportunity to cover himself with glory, is cleaning Chinatown of its gambling dens, and arresting fallen women, apparently in the name of good government but probably in the interest of Biggy. The newspapers are calling each other all sorts of names, while the suffering public looks on in amazement, mixed with disgust and regret.

The new charter has thrown several bones to the public dogs, hence the struggle and the brawls. The people must not take this violent discussion too seriously. The mayor is on trial, and let us wait for his appointment. Charges have been presented against Esola by the Bulletin, and thus goes on the merry war of politics in new San Francisco. We can only repeat the immortal words of Puck: "What fools we mortals be!"

Distraction.

That distraction is one of the causes of failure in religious life and work is evident from even the most cursory observation. The dissipation of energy and the distribution of power, the thorns stealing the strength of the seed, the weed taking the vitality of the plant, was a danger taught by Christ when he described the destiny of the seeds which fell among thorns. The shoemaker "must stick to his last." This is as true in the church as in the shoemaker's shop. There are two classes of people in the church: they who attempt nothing and they who attempt everything. They who do nothing are in the majority. In these days of multiplied interests, organizations, systems, demands, privileges and duties, the single purpose is destroyed and what should be concentrated is like scattered shot. It is true of work and it is true of religious life. It is a day of weeds, and thorns, of other-worldliness and distracting ambitions, of "the cares of the world and the deceitfulness of riches." Let the shoemakers of the church, they who mend soles, stick to their work and do one thing well, rather than take upon themselves a dozen things which will be half done. Let those who are striving to work out their salvation cut out the thorns, pull up the weeds, and sacrifice the person or thing which retards the growth and destroys the fruit. The Bible is being "choked." "Every branch that beareth fruit he purgeth that it may bring forth more fruit."

Dr. Clark and the Christian Endeavor Society.

Dr. Francis Clark, the honored President of the Christian Endeavor Society, is about to visit San Francisco en route to China. He is always a welcome guest in our city, because of the organization he represents, and because of his own sterling virtues. Dr. Clark carries a heavy burden. The problems of Christian Endeavor are serious and of immense significance. That the Society is passing through a crisis is recognized by every thoughtful pastor. That it requires the greatest care and wisdom goes without saying. The young people who became identified with the Christian Endeavor movement at its beginning have matured, and many are passing out as graduates. Others have changed their ideas since the first thrill of enthusiasm passed away. A new generation of ministers have, to some degree, taken the place of those who distinguished the movement by the impress of their guiding wisdom. The era of exuberant enthusiasm has passed, and the era of kindly criticism has come. Men are measuring effects, calculating results and weighing the whole movement carefully. The Christian Endeavor Society is no longer taken for granted. It is scrutinized—kindly, sympathetically, to be sure, but not less really. Pastors are examining the points of contact between the Society and the church, and looking closer at the great moral connecting link of "Christ and the Church." Recent statistics show that the membership of the Christian Endeavor societies in Congregational churches, 202,315, is less by 13,728 than in the previous year. Figures may convey a wrong impression, and the recorded losses during the past year may be, in a measure, accounted for, but even so there is remaining a very significant margin. We welcome the man who has done so much for the movement, and who enjoys the confidence of the churches. As he journeys across the Pacific he represents something even more powerful than a battleship.

In the life of almost every girl there are, I am sure, regrets to be found in plenty; places in plenty where opportunities for love, or help, or gentleness were overlooked or neglected. I had many regrets in my life, yet in later years I think I made—as every girl may—stepping-stones of these regrets—stepping-stones to broader and better living.—["Autobiography of a Girl," in January Ladies' Home Journal.

Integrity is the road to success.

The South African War.

What Certain Prominent Britons Think About It.

All persons, no matter where their sympathies are in the South African war, will read with interest the English comments herein quoted as to that conflict. In general the prominent Britons quoted are persons well known in this country, and many doubtless are wondering just what their attitude is on a question concerning which there is, throughout the civilized world, a widely divergent opinion. The residents of the British Isles have been profoundly stirred by the disasters in the battles in which their troops have been engaged, and there has been everywhere in religious circles a disposition to acknowledge the nation's shortcomings, to accept the troubles into which they have been led as a chastisement from God, and in humble confession and supplication reach out after his help in these days of trial and need. The London Christian, cataloguing some of the people's sins, asks the question then, "Is the nation fighting in an unrighteous cause?" And its answer is: "We do not think that it is. The very successes of our antagonists, their abundant armaments and war supplies, and their evident preparedness, indicate that they had for years intended war. We write of them without vindictiveness or bitterness, and of their sufferers with unfeigned sorrow and sympathy."

The Rev. John Watson—the "Ian Maclaren" of literature—whose books and lectures have delighted millions of Americans, says: "The war has come and the war must be fought to the end, and I make no doubt, notwithstanding all our reverses in the beginning, that we shall gain the victory; and I make as little doubt, notwithstanding many fears, that our victory will be for the good of South Africa. We have sinned in departing from the living God and caring overmuch for this present world, and therefore we are being punished as Israel was punished. Yet Israel was God's instrument in fulfilling his purpose of moral education throughout the world, and England, if one can make anything of history, has been God's instrument in spreading civilization and administering justice among savage or oppressed peoples. If the only end this war would serve were to give fresh fields for greed and gambling, then the best thing that could happen to our country would be defeat. but if the end shall be the establishment of liberty and order, and equal rights to all men, whether Dutch or English, black or white, in South Africa, then we shall have in our generation another evidence that God is over all, bringing light out of darkness, and making the sin of man to praise him."

Not long ago the Rev. Silas J. Hocking charged the pulpits of Great Britain with having nothing to say just now in defense of righteousness and brotherhood and good will, and laid this dereliction upon the Rev. Dr. J. Monroe Gibson among others. To this charge Dr. Gibson has replied as follows: "I have only to reply that the pulpit for which I am responsible has been ringing with all these notes ever since this deplorable war began. Only last Sunday morning, for example, the whole service was a solemn call to heart-searching in view of the reverses of the previous week, and of humiliation in view of the pride and self-confidence and want of acknowledgment of God which had been characteristic of so many public utterances on the subject....Let me say, however, that even after all the heart-searching of these dark days, I cannot see that the Boers are in the right and we in the wrong; but I hope that I have too much sense of brotherhood with the excellent people who take that view to impute any evil or unworthy motive to them in following the course they think right."

Dr. J. Guinness Rogers said, the latter part of December: "However painful to us may be the conviction, events have made it clear that the chief object of the ruler of the Transvaal was to get rid of British influence in Africa. I still believe that the war might have been avoided, but I believe also that it was forced on by the action of the Boers as much as by the faults of our own diplomacy. It must be said, further, that it is purely a matter of opinion whether any statesmanship on our part could have averted it. At all events, now we have to deal with the realities of an extremely complicated and difficult situation, and there is only one way open to us. By all means let us encourage the spirit of moderation and self-restraint, try and understand the position of the enemy as well as our own, and be ready on the first opportunity to listen to overtures of peace."

The Rev. F. B. Meyer, writer of many religious and theological books, widely known in this country through these and his work with Mr. Moody, said in a recent sermon that "the nation must stand solid, because the existence of the empire depended on the issue of the present struggle; and the British rule meant freedom, civilization, and justice, to say nothing about Christianity."

Dr. Parker, known everywhere as one of the world's greatest preachers, closed a recent service with a patriotic prayer "which evinced," says the British Weekly, "not a little sympathy with the Boers and some misgivings as to the course Britain is pursuing." But a few days before he went on record in a communication in the Daily News as follows: "The war in South Africa may be one thing when looked at politically, and quite another when looked at from the altitude of uncompromising righteousness. The war was no doubt forced upon us, and, being in it, we must go

through with it. Better be murdered by the Boers than, by cowardice and needless humiliation, murder ourselves. Nations ought not to put the knife to their own throats. In this matter we have pledged our honor, or our honor has been pledged for us, and we must at all costs fearlessly vindicate it. Religiously, there ought not to have been any war; but as a matter of fact there is war, and we must as far as possible wage it religiously. It would be no dishonor to Great Britain if we sent word, even frequently, to the Boers, that upon mutually honorable terms we are prepared to discuss the whole case now in contention, with a view to stopping the war."

Dr. Clifford, President of the Baptist Union, is entirely opposed to the war. Very little from him has appeared in our exchanges. These two sentences are pointed: "British paramountcy has been dinned into our ears, but I believe in a paramountcy of character, not of the sword and of gold. When I think how the lust of gold has grown on us, and how the passion for territory has been fed, I am alarmed for my country."

The British Weekly gives information editorially as follows: "The vast majority of those who believe that this war is righteous are not exultant jingoes, neither are they millionaires. They are care-worn toilers, hard-worked mothers of children. They have given sons and brothers and husbands to our ranks. their hearts are aching in many cases with passionate sorrow for the dead." The Weekly says further: "Whether the war was inevitable need not be argued to-day. There are many entitled to full respect who believe that it might have been avoided. Others, and we have been forced to their belief, consider that the Boers, in their magnificent military strength, would never have made any real concession to us, and that in circumstances still more disadvantageous we should have had at last to measure our strength with theirs. The great majority of both parties, however, are clear that the war having been begun must be carried through to the very end.... There are some, however, who would have us at once to surrender, who believe that the cause of the Boers is the cause of God, who rejoice in hearing of our reverses, and openly express their desire that our power should be overthrown. We will not attempt to argue. We do not blame them, and we recognize that argument is impossible."

The London Independent says that a recent communication in its columns, by Mr. Silas Hocking has brought him many letters in commendation. Mr. Hocking arraigned the church leaders for their position and silence, naming among others Drs. Horton, Clifford and Gibson, and Messrs. Jowett, Campbell and Greenough. He said in part:

"The pulpits of the country have no word to say in defense of righteousness and brotherhood and good-will. There will surely come a day of reckoning both for the church and the nation. We have suffered a bitter humiliation on the battlefield, but the church has suffered a bitter humiliation at home, and apparently the end is not yet. In the interests of British ascendancy and cupidity and so-called imperialism, the wholesale maiming and slaughter of men may be inevitable. But what of the church? Has she no law but that of a savage beast? No 'more excellent way' to recommend? No message of brotherhood to proclaim? No truce of God to plead for? Is Christ to be crucified afresh, and his gospel to be sacrificed on the altar of national prestige and pride? Men are asking everywhere, Is Christianity dead? Judging by the tone of the newspapers, one would think that the minority opposed to war—and to this particular war—has been wiped out; but it is not so. On the contrary, it is a minority that is steadily growing in numbers and influence; a minority whose destestation of the whole hateful and wicked business grows more intense day by day: a minority that refuses to be dragged at the chariot wheels of the Colonial Secretary, whose culpable inaptitude has plunged the country into shame and disaster; and a minority that will demand a hearing later on."

The Abiding Presence.

By G. M. C.

"Abide in me and I in you." What a comfort it is to have one always with us who knows all our thoughts, all our desires! He is not simply near us, as our friends are near, but, if we wish, this Comforting Presence will dwell within us. He will steady our nerves, sweeten our spirit, strengthen us to meet all the great trials of life, and carry our burdens. If we allow the spirit of discontent and fretfulness to enter our soul, there is no room for this Christ spirit. It is so easy for us to become fretful and cross, to speak irritable words to those we love best, leaving deep wounds which may never heal.

Let us keep the Christ spirit within us. He is standing at the door and knocking, all ready and waiting if we but open the door and bid him enter. Then there is the promise, too, of answered prayer to those who entertain this Holy Spirit! Perhaps we wonder why our prayers are not answered. May it not be because we do not keep the Christ spirit within us—because we are not abiding in him and he in us? "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."

An elevated purpose is a good and ennobling thing, but we cannot begin at the top of it. We must work up to it by the often difficult path of daily duty.—[Mrs. Croly.

The Graves of 1899.

Tributes to the Noted Dead by Rev. J. B. Silcox.

The first Sunday evening of the new year the Rev. J. B. Silcox, pastor of the Congregational church at Sacramento, paid a beautiful tribute to some of the dead of the year 1899. Among those whose lives and deeds were remembered were Dr. Berry of England, Dr. Brand of Oberlin, Mr. Moody, the Hon. Nelson Dingley, General Lawton, Rosa Bonheur, Sir William Dawson, President Simmons, Joseph Medill and Cornelius Vanderbilt.

Nelson Dingley was spoken of as a statesman of whom we may be justly proud; as one who in public life and private life honored Jesus Christ. Men like him were said to be the glory of the nation and the salvation of the state.

General Lawton was held up as a soldier and general of the bravest type. Concerning one who has done much for Congregationalism and the church kingdom in this country, the speaker said: "There is a new-made grave out over the snow-covered prairies of North Dakota that I would like to lay a wreath of roses on to-night if I could. It is the grave of President Simmons of Fargo College. He was one of the most unselfish mortals I ever knew. He would work himself to death, as he did, for the cause and kingdom of Christ, his Master. There is not a home over those wide prairies but is the better because of his labors there. He was for many years superintendent of Missions, and latterly was giving himself to the work of building up and endowing a college for the young and rising generation. When the Louisiana lottery, with its bribes of gold, tried to fasten itself on the State Simmons buckled on the armor and fought it to the death. This country owes a big debt to men of that type who pioneer the way and plant in the beginnings of the life of a State the Christian church and the Christian college."

England's dead in South Africa were said to be for a better civilization, for the triumph and supremacy of that flag which carried with it justice and liberty for men of all color and creed.

But the two graves of the year suggestive of most serious thought were said to be those of Robert Ingersoll and D. L. Moody, the antagonist and the advocate of the Christian faith

"These two men have been prominently before the people for many years. They both possessed gifts of eloquence, and were listened to by vast audiences. But what a contrast in the use they made of their God-given talents! Ingersoll declared the Bible to be a human fabrication; Moody received and taught it as the very word of God. Ingersoll ridiculed the doctrine of salvation by faith in Jesus Christ; Moody proclaimed this gospel as the best and highest gift of God to man. Ingersoll railed at the church and used his powers to bring it into disrepute; Moody loved the church, and devoted his energies to its extension. Ingersoll's crowning purpose seemed to be to undermine men's faith in God; Moody's great desire was to strengthen men's faith in God. Ingersoll led men as far as the grave, and said that death ended all; Moody stood at the mouth of the grave and assured men of the Father's house of many mansions awaiting them in the world of light. Victory for Ingersoll meant a community without a chuch, man without a revelation from a Savior, life without religion, and a future without a God, a world without a heaven. Victory for Moody meant the people reverently worshiping God in the sanctuary on the Sabbath, and keeping his commandments in their daily life; it meant man walking in the light of God; it meant for all mankind a Savior here and a heaven of joy hereafter. Which of these men made the best use of his life and talents? Which did most for the betterment of human society? Which brought most comfort to the sorrowing of earth?

"Ingersoll talked a good deal about love and charity and kind deeds, but what did he do? Did he gather neglected children from the streets as Moody did, and teach them how to live clean, beautiful, Christlike lives? Did he go to the prisons as Moody did and carry a gospel of recovered manhood to its inmates, providing them with wholesome, helpful literature? Did he go to the drunkard as Moody did, and tell him of one who was mighty to save and lift him from his degradation up into a pure and useful manhood? Ingersoll talked a good deal, but what did he do? When Catherine Booth of the Salvation Army lay in her coffin on the day of her funeral, a poor woman stooped to kiss her marble brow, and when the policeman told her to move on she said, 'I must kiss her dear face, for she saved my boy from a drunkard's grave.' Did any mother ever pay such a tribute to the eloquent infidel? Moody told men in strong but tender words that it was dangerous to sin, dangerous for this life and for the life to come. Ingersoll gave no such warning, but rather encouraged men to believe that the distinction between sin and holiness was a fiction of the preacher's invention. Men believing his words went out to commit suicide with his justification of suicide in their pockets. Judged by this world, his doctrines no not pan out well. Moody, with his gospel of love and a divine Savior for all who would accept him, went up and down the land urging with a rugged, tender, honest eloquence to flee the wrath to come, and accept the salvation of God. Men heard his message, and the drunkard gave up the maddened, damning drink, and turned to God and holy living. The licentious man

heard his message, and, loathing his vices, sought the cleansing grace of God, and was washed whiter than snow. The fraudulent man confessed his crimes and made restitution of his ill-gotten gains, and became a power for righteousness in the community. Moody sought neither wealth nor honor for himself. His sole ambition was to advance the kingdom of God on earth. The highest joy and crowning ambition of his life was to save the sinner from the error of his ways, that he might become an heir of eternal life."

In conclusion Mr. Silcox said:

"Gambetta, the brilliant statesman of France, a little before he died, said to an attendant, 'I am losing courage.' As Moody drew near the boundaries of the eternal world he said, 'God is calling me, earth is receding, and heaven is opening.' When Frances Willard came to the end of her journey she looked off toward the hills of Beulah and said, 'How beautiful to be with God!' Thank God for a religion that strengthens men to manly deeds in life, and comforts them with an immortal hope in the hour of death.

"God speaks to us by the graves of the dead. These souls who have passed from our midst served their generation and have gone to their reward. There is one thing about them I wish to emphasize. With the exception of Ingersoll, they were men of pronounced Christian faith. Men sometimes say they would believe in Christianity if they could see a genuine Christian. Well, in these men whose lives we have reviewed you may see genuine Christianity. I never heard a man doubt that Moody was a Christian. He was a Christian in faith, in character and in service. He did not live for himself. He lived for the Lord who redeemed him. As he said on one occasion, 'I have only one talent. I have no education, but I love the Lord Jesus Christ, and I want to do something for him.' To live for Christ and for the salvation of souls was his one and only ambition. But others were equally Christian in their faith and character. Dawson, the world-renowned scientist, was as beautiful and devout a Christian as I ever knew. He walked with God, and by the manliness of his faith he helped many a student to see the glory and beauty of a life devoted to the service of God. Dingley, the eminent statesman, was a devout follower of Christ all his life. Men in Washington and men in his own home and city knew his loyalty to Jesus, his Master and Savior. And so it was with many others whose career we reviewed.

"Young man, remember this, when you link your life with the great Christ, when you accept him as your Master and Savior, you put yourself in the company of the biggest-hearted, biggest-brained men and women of the world. The sanest, wisest act of man is to give faith and love and loyalty to Jesus. Allegiance to him will make your life a tower of blessings, and will crown you with glory for all eternity."

Letter from Rev. C. R. Hager.

Many persons in this State feel a deep interest in the work of Rev. Mr. Hager in Hongkong, China, as he was a graduate of our Pacific Theological Seminary. We are permitted to publish the following letter from him to Rev. Dr. J. C. Holbrook, acknowledging the receipt of a copy of his book:

"Allow me to thank you most heartily for your book, which came by the last mail, 'Recollections of a Nonagenarian.' Many thanks for the large interest you take in missions. Towards the latter part of your book I find the name of Commodore Dewey, as having graduated from Norwich University. A month ago I had the pleasure of meeting the Admiral after his morning breakfast. While in Hongkong he would not allow himself to be feted, and betook himself to a mountain hotel, where he was comparatively free from those who desired to honor him. At the invitation of a brother doctor I took breakfast with him at the same mountain hotel. Pretty soon after we had been seated the Admiral appeared and took a seat at the other end of the hall, some four or five tables removed. After exchanging greetings with my friend he said, 'I think you are right in regard to what you said last night.' This left me, of course, in doubt as to what the doctor had said, and so I whispered to my friend and said, 'What did you tell him?' 'I told him,' said he, 'that stimulants were not a necessity.' After breakfast I had the privilege of shaking hands with him, and when I congratulated him upon the great honor that had come to him he frankly replied, 'that it had come to him rather late in life, but that it equalized things a little.' Our interview was brief, but quite long enough to give me an idea of the character of the man.

"Our mission work is advancing, and last year I baptized 283 persons, and thus far this year 138. I have some eighteen stations under my charge, and twelve or thirteen schools with over three hundred pupils, but all that the Board can give me for this work is about $600 per annum, which of course is not half enough, for I have in my employ over twenty preachers, twelve or thirteen teachers, besides doing some medical practice besides. Surely the doors are open before us, if we could only go in to possess the land. In Hongkong we are trying to build a church and school, for which we can not expect to receive a cent from the Board. Up to the present we have raised $5,000, U. S. gold, but we need at least as much more. One Chinese gave $1,500, another $1,000, and another $750, but the great burden is still before us. At present we are much hindered by the Catholics in our work, for they manifest the same spirit here as they do

elsewhere in the world. I think it is a sad mistake for Protestants to condone their sins, and I am willing to go on record to that effect. The French priests in China use the most unscrupulous methods to accomplish their ends. Trickery and intrigue are their constant practices, and yet you see the most favorable notices of their work in such a paper as The Pacific, when they are really a menace to all our work. I should prefer to have the Chinese remain heathen than to come under Catholic rule.

"Pray for this great work. I am not sorry that I came to a foreign land and did not remain at home. Yours sincerely,

"C. R. Hager."

Stormy Weather in North China.

By Arthur H. Smith.

In the northern provinces of China it often happens during the winter and spring, that while the sun is shining brightly, there is a gradual haze in the air, until the sun and sky are alike obscured, and darkness settles over the face of the whole land. This is the well-known dust-storm, which is brought from some unknown deserts beyond the Great Wall by the upper currents of air, and almost imperceptibly settles down over the face of Nature, which is thus suddenly reduced to the narrowest limits, and those filled with impalpable powder and discomfort.

The atmospheric changes are supposed to be electrical, and they aptly symbolize those which come over the fair face of our great country parish, which has never before presented any serious obstruction to the prosecution of our work. During the past few weeks our premises have been threatened by large bands of fanatics, banded together for what purposes it is difficult to say, and they were only kept from attacking us by being themselves assailed by the government troops, who killed about an hundred of them and wounded twice as many more. This would have served as a permanent check to the growing lawlessness, had not the anti-foreign governor of the province punished those who defended us, and issued strict orders that no more killing should take place. The bands spoken of are a species of local militia, but they have a superstitious origin, believing that by praying to the spirits of the dead, living men can secure exemption from wounds—a very important consideration to all Chinese. The political unrest of the past fifteen months, the reaction in Peking, the present and prospective occupation of so many parts of China by foreigners, hatred of the Roman Catholics, and dislike of all Western ways, have combined to set the people ablaze with excitement throughout wide regions. The little village of Pang Chuang, where there has been a station of the American Board for nearly twenty years, is one of the storm centers, although mission stations both in Shantung and in Chihli, close by, have been endangered also. We live far from a city, which has always hitherto been an unmixed advantage, and there are two other neighboring stations of other missions in the same defenceless situation, within two days' journey, one of which was meneced six months ago, and again within the past few weeks. At the present time, so far as our own premises are concerned, there is a period of greater quiet than a few weeks since, owing to the great friendliness of the local magistrate, and the fact that twenty years ago we distributed famine relief on a large scale, which is now remembered in our favor, and that the dispensary and hospital has always treated a large number of patients annually, from a wide extent of territory. Many of the leaders in this rising have been the recipients of such help, and are kind enough to say complimentary things about us, as distinguished from the Romanists, who are associated in the popular apprehension with unscrupulous ways, and with overbearing treatment of outsiders who have offended them. The present is regarded as an excellent time to square accounts, and full advantage has been taken of it. It is impossible to say how many of their chapels have been destroyed, but we know of several, and the list is lengthening. In one village seventeen of our families were pillaged without warning before breakfast, and not even a mat, a cup or a dipper was left which was not either stolen or destroyed. This was a month ago, and now the like state of things has spread to the counties to the south. Within three days we have heard of the open robbery of three families in the Kao T'ang district, and within a few hours a messenger has come to bring word that two more villages have been threatened, every Christian family being ordered to pay an impossible sum or have their dewllings robbed and burned. A Roman Catholic teacher is said to have been told to recant or be killed, and he chose the latter; so his head was carried about on a pole as a warning. The same threat is made against our helper in this region, a gentle, quiet man of irreproachable life. Naturally all members, especially those who are well-to-do, are in mortal terror.

We have appealed many times by telegram to the U. S. Consul and to the Minister, but we feel and teach that the help of man is indeed vain. It is a time to trust in the Lord alone. Will those who read these lines pray that the Lord will restrain the wrath of man and that out of all this tempest there may in his time be brought forth in abundant measure the peaceable fruits of righteousness?

P. S.—We have just heard that our mission at Sin Ch'ing, forty-five miles southwest, is in the same excitement and peril as we are, many members having been pillaged.

A General Revival Anticipated.

By Rev. J. C. Holbrook, D.D.

The Boston Congregationalist of December 30th, in an article entitled "The Religious World, 1899," says: "The denominational statistics for 1898 are seriously disquieting. With a net gain of only six churches and 2,370 members, a net loss of 5,420 from the Sunday-schools, and 13,728 from the Christian Endeavor societies, and a decline of $552,405 in benevolence, the record is the least encouraging for more than a decade."

But, "on the other hand, signs are increasing that a new era is approaching. The interest in our religion is to a great degree social rather than personal. It looks outward toward mankind rather than inward to self-analysis. It is a period singularly unfruitful of hymns. Already there are signs of revival in many churches. It is a shallow understanding of human nature which assumes that the period of revivals of religion is past. New conceptions of God and of duty to him will certainly generate great waves of religious emotion which will sweep over the land."

Mr. Moody is reported as having frequently expressed the conviction that a general and powerful religious revival is near at hand. In a letter to a friend he wrote: "As I have gone about the country and seen something of the movement of God's Spirit in the churches, I have come to feel strongly that there is now the sound of the 'going in the tops of the mulberry trees,' that is God's call to his people to bestir themselves and go forth to win multitudes of souls. If our ears are open to God's voice and our hearts respond fully to his leadings, I believe we are on the eve of unusual revivals of religion, both in this country and in England."

But if this is to be, it is certain from the history of the past, as well as the plain declarations of Scripture, that it must be in answer to prayer. When on a time God declared that he had a great blessing to bestow, he declared that "for all this will I be inquired of by my people, to do it for them." Pentecost came when the church was in earnest prayer to God, and every genuine revival service has been in answer to the earnest supplications of Christians, and in some instances to those of some one or a few earnest souls. "O Lord, revive thy work," must be a burden on some souls if there is to be a season of spiritual refreshing. It is God's work that is to be revived, and the blessing must come from him, and it will come if earnestly sought for in connection with the use of appropriate human means. May we not hope that the Week of Prayer, followed by the efforts of pastors and churches to win souls to Christ will be followed by a wave of salvation sweeping over our land?

Stockton.

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Miss Grace Goodhue, 1722 Geary Street.

Work for Woman's Sewing Societies.

Mrs. J. C. Dorward of Africa sends an appeal for dresses for the girls of the Ireland Home: "I am sending three patterns—'Mother Hubbards'—for dresses, and a few samples of the goods we have been using this term. The denim does not wash very well—everything fades in this country—so we like fast colors; cut and basted dresses would be a boon that only a teacher in a Kraal girls' home can truly appreciate. We get strong material, as thin goods gives out so soon. It is hardly worth while to make it up for girls not used to caring for clothes. I often wish I could get into an American store and choose, not fancy goods, but durable stuff, and neat-looking. Patch-work petticoats are much used. Pins, needles, buttons, thread, thimbles, combs cheap white handkerchiefs, scissors, slates, pencils, copy-books—these things are used constantly in our school work."

There are other needs of our missionary in Africa. "We are wishing we had a dozen American hoes. English hoes are so very heavy. * * * * It took some time to find oxen to draw our little carriage to the station—I wish I owned a pair.

A New Building Needed.

"I have told you something of the condition of the Home—how damp and small. The house is built lower down than any of the other station houses, and nearer the river; consequently it is damp. It was intended for a small family, and not for a school. The girls have to eat, sleep, sit and study in three small rooms. These rooms used to be Mr. Ireland's study, the guest-room and parlor; two other rooms are also used for sleeping apartments. When I think of so many girls being crowded into three rooms, I marvel at the peace and harmony that exists as a rule among them. It shows that they have come for a good purpose. We are obliged to refuse girls constantly for lack of room. I hope ere long we shall have the exceeding joy of seeing a new building going up on the hill just above where this house is situated, with accommodations for as many as would like to come. *Mrs. J. C. Dorward.*

"Adams Station, South Africa."

[Rev. J. C. Dorward is now in California, and will gladly speak from his eleven years'

experience as a missionary in Africa. He will also be glad to receive any donations for the work, in the line of the needs mentioned above by his wife.]

Southern California W. H. M. U.

Flowers Scattered Through the Car.

By Hattie Lummis.

The excursion train which was carrying a company of Eastern sight-seers through some of the most beautiful scenes of Southern California, had just pulled out of a little town at the farthest eastern extremity of the famous "kite-shaped track." The passengers, who had been using their eyes constantly for something over four hours, had grown a trifle weary of gazing through the windows on the swiftly changing landscape, and were more ready to give attention to the train-man, when he entered, carrying a large box filled with flowers.

The face of the good-natured official wore a pleased expression, as if the duty he had to perform was more agreeable than his ordinary tasks. Standing at the end of the coach, he announced in a ringing voice, "These flowers are presented by the Ladies' Aid Society of the Congregational church at Mentone, with all kind wishes."

There was a little flutter among the tired passengers as great bunches of gorgeous poppies and of graceful wild hyacinths were distributed right and left.

"How much did you say they were?" demanded one sharp-featured, elderly lady, who made it her boast that nobody ever got the better of her in a bargain.

"They're yours for the taking, ma'am," was the answer. And the elderly lady gasped over the wealth of purple and gold in her lap. Somebody had gotten the better of her after all!

"You aren't going to pass me by, are you?" asked a young man, who was "doing" the state in his three weeks' vacation. "I like flowers just as well as if I was a woman." He stroked the green, feathery leaves of the poppies with the gentle touch of the true flower-lover, but his face showed that his thoughts were elsewhere. "When I was younger I didn't think much of churches," he said confidentially to the one who shared his seat, "but I've changed my mind as I've grown older. My mother was a good Christian, and things like this always make me think of mother."

A girl in a tailor-made suit seated near bent low over her cluster of hyacinths and her face wore a look not there before the flowers came. A gray-haired lady across the aisle turning toward her said, "They will not last long, but the sweet spirit which prompts such giving we can carry home with us and use again."

The girl gave a quiet assent. Ordinarily she would have responded to such a question by a freezing stare. But now her lip trembled, and the tears came suddenly to her eyes. "I hope we may," she said. "I mean to try."

Program.

"Mormonism"—Continued.

1. Opening Hymn.
2. Silent Prayer.
3. Scripture Lesson.
3. Scripture Lesson, Jer. xvii: 5-10, Matt. xiii: 24-30.
4. Prayer.
5. Ten-Minute Paper, What are we doing in Utah?
   (*a*) Brief survey of the field.
   (*b*) Our churches and schools.
   (*c*) Our duty.
6. Reading C. E. S. Leaflet, "An Incident in Utah Life."
7. Recitation by a young lady, "A Mormon Mother."
8. Two-minute items on any phase of the subject, given by at least five different women who have been previously warned to be ready.
9. Closing prayers.

Helps in Preparation.—Letters from teachers in Utah schools; "Our Work in Utah and Idaho" (Home Missionary, January, 1898); "Judgment of the Light" (Congregationalist for December, 1899). See recent numbers of leading weeklies for latest news on the Roberts case.

Literature.

"Where He Is," by Cleland B. McAfee. Pp. 43. Price, 25 cents. "The Bible Definition of Religion," by Rev. George Matheson, D.D. Pp. 53. Price, 30 cents. Revell Co. Two small books upon vital themes; very different in their style, but each excellent in its way. "Where Is He" is a tenderly thoughtful meditation upon our Lord's Prayer for His friends, "that where I am ye may be also"—at home with the Lord. As to place, that expresses it; as to earthly life, it is the foretaste and preparation for it. He and we united—that is the consummation of life. "The Bible Definition of Religion" is in effect, though not in form, a sermon on Micah's words, "Do justly, love mercy, walk humbly," and is full of suggestions and of stimulating thought. (For sale by American Tract Society.)

"The Divine Origin of the Bible," by R. A. Torrey. Pp., 93 (50 cents). Revell & Company. A re-statement of the familiar arguments. No "higher criticism" here, and no fresh contributions to the discussion; but as a succinct and handy grouping of conservative views on the subject, it will be of value. A good book to put into the hands of a young person, as a counteractive to much of the skeptical talk of the street.

If this commendation seems to be lacking in heartiness, the loss can be made up in

speaking of another little book by the same author, "The Gist of the Lesson." Price, 25 cts. Revell Co. Very unpretending in form, though neat and attractive. It is a vest-pocket publication, containing just what its name would indicate—the gist of the Sunday-school lessons for 1900. It can be heartily recommended for busy teachers, or pupils whose study must be by snatches, in moments seized from work, for substitute teachers or others called suddenly to undertake the instruction of a class, and for such as would be helped by a brief word or two on which while so engaged the eye may fall for suggestion.

"Right Living as a Fine Art," by Newell Dwight Hillis. There is herein a study of Channing's Symphony as an outline of the ideal life and character. In a most attractive manner are set forth those things which make for life—real enduring life. To this as never before, it is shown that God is leading mankind. "Having made tools, books, travel, home, religion, to be life teachers," says the author, "God has now ordained the beautiful as an apostle of the higher Christian life." The world-wide interest in art is becoming spiritualized, and men are noted as passing from beautiful objects to beautiful thoughts and deeds. Channing is named as one who toiled to carry the individual life up to unity, symmetry and beauty, and his symphony is made the text for what the author has to say on happiness, simplicity, the largest wealth, the secret of culture, success and timeliness, and life's crowning perfection. Finally, the crown is laid upon the head of the Man of Nazareth as the one who alone can crown a life with supreme beauty, and make the career of the soul a symphony. (F. H. Revell Co., Chicago. Pp. 52. Price, 50 cents.)

"Enemies and Evidences of Christianity," by John Duncan Quackenbos of Columbia University. The book is a timely one, presenting the pre-eminent claims of Christianity. Just now there are not a few who need to know what Christianity is, more and better than theosophy and Christian Science; that it is more than socialism or altruism; that Buddhism and Confucianism and Mohammedanism are in no way comparable with it. In a succinct and plain way the main danger-points and delusions of the various "isms" are set forth. The various articles were first delivered as Sunday lectures. Given now to the public in printed form, they will do much toward assuring souls swaying between doubt and belief, and in strengthening persons already in the faith. The work of a distinguished student and instructor, there is here presented in compact form the real defects of those "isms" now leading so many people astray. It is a volume which people will read, and thus will they get information which only very extensive reading would otherwise give to them. (Eaton & Mains, New York. J. D. Hammond, 1037 Market street, San Francisco. Price, $1.50.)

"The Christology of Jesus," by the Rev. James Stalker, D.D. All who have become acquainted with Dr. Stalker through his "Imago Christi" and "The Trial and Death of Jesus Christ," and other writings, will welcome this new volume. In it is presented what seems to this able theologian and consecrated man of God to be the teaching of Jesus concerning himself according to the record in the synoptic gospels. The table of contents shows chapters on the following subjects: "The Importance of the Teaching of Jesus"; "The Son of Man"; "The Son of God"; "The Messiah"; "The Redeemer"; and "The Judge." The author states what is patent now to all, that in our day our Lord's words have obtained a prominence never accorded to them before; that we now separate them from the rest of Scripture, and assign to them commanding authority. "Their unique theological value is acknowledged. It is recognized, in short, that Jesus is the best teacher of his own religion." Thus beginning, he turns to the names by which Jesus most frequently designated himself, and gives to them an able and reverent study. In the chapter concerning him as the Son of God, the author says that "this relationship was not only unique, but reached up beyond the competency of man or angels, till he named himself in the same breath with the Father and the Holy Ghost as an object of worship." To this, he says, his study leads him, and, "had the evidence led to a different conclusion, I would have accepted it without hesitation." Considering him as Redeemer, it is shown that "when he was nailed to the tree he was not a mere martyr suffering what others inflicted onh im, but he was paying a ransom." And on him, but he was paying a ransom." And it was only his sense of a unique relation to God that made him say that in his life and death he would redeem many. While a profound effect on the mind of man by his death is admitted, yet it is maintained that by far the most important effect was on the mind of God. His claim for himself as judge finally of all mankind is said to imply "the consciousness of ability to estimate the deeds of men so exactly as to determine with unerring justice their everlasting state." Here again is shown how far beyond mere human nature he ranks himself. Many passages of Scripture are cited in support of all of Dr. Stalker's conclusions. (A. C. Armstrong & Son, New York. For sale by American Tract Society, San Francisco. $1.50.)

He hath no leisure who useth it not.

The Sunday-School.

Notes by Prof. John H. Kerr, D.D.

"The Baptism and Temptation of Jesus." (Matt. iii: 13–iv: 11.)

LESSON IV. January 28, 1900.

GOLDEN TEXT.—"*This is my beloved Son, in whom I am well pleased.*" (Matt. iii: 17.)

Introduction.

Time: January-February, 27 A. D.

Place: Somewhere along the Jordan Valley. The traditional scene of the temptation was just west of the Dead Sea.

Parallel Passages: The Baptism (Mark i: 9-11; Luke iii: 21-23). The Temptation (Mark i: 12-13; Luke iv: 1-13).

Since the Last Lesson: John's ministry probably began about July 26 A. D., that being about the time he reached his thirtieth year. His ministry attracted immediate and wide-spread attention. Multitudes flocked to hear his burning messages. There was no favoritism, for John, with absolute impartiality, dealt fearlessly with the various classes which came before him. The ministry of John continued until the close of the year 27 A. D., when he was arrested and imprisoned by Herod. Such work as devolved on John did not call for a long period of time. According to the scheme presented in the treatment here of Lesson I, the baptism took place in January of 27 A. D., that is, six months after the beginning of John's ministry.

Critical Notes.

V. 13. From the time of his visit at Jerusalem, when twelve years of age, Jesus remained until this present time—a period of eighteen years in practical seclusion, and those years were necessary to his perfect and complete development. At length the time came for the formal beginning of the public work for which he came. Thus, while John was prosecuting his work along the Jordan, Jesus came from Galilee. John was the forerunner, and it was not only fitting, but also necessary that Jesus should link himself and his work with that of his messenger. One of the functions of John was to induct Jesus into his work. This was accomplished by his baptism.

V. 14. To John it seemed more fitting that Jesus should baptize him, rather than the reverse. That he was impressed with the pre-eminence of Jesus' character is evident, though he doubtless also regarded him as the Messiah.

V. 15. Jesus' answer evidently recognized the apparent inappropriateness of the proposed baptism. As John's baptism was into repentance Jesus had no personal need of it. But Jesus did not represent himself alone. He represented his people, and his baptism had symbolical significance. Born under the law, it behooved him to subject himself to all its customs and requirements—"to be made like unto his brethren." On such a basis, John submitted to Jesus' will.

Vs. 16-17. The attendant circumstances of the baptism confirmed John's belief in his Messiahship (John i: 32, 33). The external form assumed by the Spirit was designed to give tangible evidence to the witnesses present of the Messiahship of Jesus. The voice heard also certified to the exalted character and nature of the central figure of the event. It was appropriate indeed that the divine voice should be heard commending him at the moment when he was formally entering upon his work.

The Temptation of Jesus—iv: 1-11.

V. 1. Jesus had now begun his career as a representative—he was no longer a private individual. The next event was the temptation. "It was under the influence of the Spirit, which had just descended upon him, that he went, in obedience to God's will, into the wilderness." It was necessary that he should meet and have a personal conflict with the arch-enemy of all righteousness. This conflict would have peculiar force in view of the work before Jesus. The temptation took place at the end of the period, and the time had doubtless been spent in contemplating the work he had to do.

V. 2. The period was one of fasting. He probably was so engrossed in thought that his attention was entirely diverted from his body. But at length nature asserted herself, and then he felt hunger.

V. 3. But how could he supply his needs in the wilderness? Here was an avenue of approach by the evil one. He would inspire doubt, or rather lack of trust, in God his Father. His very question implies a doubt. If he was such as he claimed to be, why not exert his power and provide for his own needs? So the enemy approached Jesus, and he who had come to do the Father's will might indeed feel the force of the temptation, which was also a practical challenge to show his divine sonship by working a miracle.

V. 4. "Jesus will not take the direction of his affairs out of God's hands, and turn to his own resources." The sword of the Spirit, which is the word of God, was used to parry the thought of the assailing tempter. It is noteworthy that in response to each approach of the tempter, Jesus quoted Deuteronomy with a "It is written." The words of God's promise are sufficient, and are better fitted to sustain than bread.

V. 5. The second temptation goes to the opposite extreme, and tempted Jesus to an overweening trust in God.

V. 6. Satan quotes Scripture, but leaves out an important clause. Referring to a promise to be found in the Scriptures he calls on Jesus to test its validity. It was an adroit temptation. Jesus' response to the first temp-

tation had taught implicit trust. Trust God, then, and show by leaping.

V. 7. But such action as Satan contemplated his taking was not in the line of trust. The promise contemplated keeping one "in all his ways," but it did not have in mind a "self-sought danger." Such action would really imply the possibility that God's promise might not be so sure after all. Well might the tempted one respond as he did. He would not act presumptuously.

Vs. 8-9. Twice defeated, the enemy came forward again. He agrees to yield to Jesus without a struggle all the nations over whom he claims to rule. It was a proposition to yield up his usurped possessions once for all. The only condition was a simple act of homage. What an easy method!

V. 10. But Jesus was not deceived. He chose the alternative. He would not recognize Satan's claims. He rejected the temptation and came off conqueror in his conflict with the tempter.

V. 11. Baffled and defeated the arch-enemy withdrew for a time. The temptation had been real—not imaginary. Whatever explanation we may give to the details of the incident, we must hold to the fact that these temptations came from without Jesus, and had objective reality.

Lesson Teachings in Scripture Language.

1. "In that he himself hath suffered, being tempted, he is able to succor them that are tempted" (Heb. ii: 18, cf also iv: 15).

2. "It behooved him to make the captain of their salvation perfect through sufferings" (Heb. ii: 10, cf also v: 8).

3. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. v: 21)

There have been some exhibitions of grim humor on both sides during the Transvaal war. No doubt inspired by the messages Cecil Rhodes had sent into the Boer lines, in plugged shells fired from British cannon, the Boers on Christmas day fired plugged shells into Kimberly containing plum puddings, accompanied with notes bearing the "Compliments of the Season." More recently the Boers heliographed to Buller's men across the Tugela, "Why is Roberts coming down? Where is Buller?" To which the British replied in the same way, "How did you relish our lyddite?" The Boer answer was of American-like brevity: "Rats!"

"Jesus recognized the religion of the heart, whilst that of the Pharisee consisted almost exclusively in observances. Jesus sought the humble and outcast of all kinds, and the Pharisees saw in this an insult to their religion of respectability."—[Selected.

Christian Endeavor Service.

By Rev. J. H. Goodell.

Lessons for Simon and Us. (Luke vii :36–50).

Topic for January 28th.

There are times when even Jesus is popular. At conventions and when excursions are given, and at meetings where some new and interesting preacher is to hold forth, we all want to be present. We do not think much about the patient, faithful, tireless worker whom we meet every day; but the new, brilliant, taking speaker we are glad to invite to our house. That is what Simon thought. Jesus was new. His Sermon on the Mount had created a sensation. At his recent visit to Nain a great multitude had followed him. The report had gone all over Judea and the adjacent region that a great prophet had arisen. People were talking of him everywhere. The one question asked when people met was: "Have you seen the new prophet?" The thing to do then was to see Jesus and hear one of his sermons; or better yet, be present when he healed a sick person or raised the dead. Of course Simon the Pharisee wanted the new prophet to dine with him. Who could tell what wonderful occurrence might take place? Pharisees of this kind are plentiful in society to-day. It is so easy to help ourselves to a slice of another's popularity by some sort of social offering made to him. If we can persuade the popular personage of the time to take dinner with us, we somehow fancy that we become included in the prominence he attains.

* * *

What a revulsion of feeling must have come to that original Simon when he saw that abandoned character coming into the banqueting room and receiving no rebuke from his guest! It is so easy and so common to reach up for some benefit to those in a position above us. But how unusual to reach down to those whom we esteem as "sinners," that we may give them a lift upward. Poor Simon! The toasts of that banquet did not go well that day. Even now it is not counted polite to give anything but compliments to one's host. No one looks at the shady side of the character of him whose dainties he eats. There does not appear to have been anything worth recording at the feast Simon gave that day, after Jesus gave the toast to "the gratitude of the abandoned." As things go even now, banquets are poor places in which to learn lessons in piety. As far as can be seen at this distance, about the only person at this feast that got any comfort out of it was the poor outcast to whom the Lord said: "Thy faith hath saved thee; go in peace."

If we are to live the kind of life that Jesus did, we shall often find ourselves confronted by social sentiment interwoven with piety that we cannot safely follow. Jesus shocked Simon the Pharisee by his sympathetic attention to a person whom the religious sentiment of that gathering would have spurned. But nowhere more than here do we see one of the great traits of our Lord's character. Wherever he went he made every opportunity an errand for the cause he served. A chance to aid and encourage a penitent sinner was a larger opportunity to him than the chance to gain the friendship of a lordly Pharisee. This eagerness to help the needy, contrasted with this passion to lay hold upon some one in a position above us, stands out in strong lines in this account.

* * *

Another lesson is the common level of sinfulness upon which we all live. Simon did not class himself with this despised woman. He was the respectable and respected Pharisee; she a "sinner." He was the honorable host of the occasion; she so disreputable that a touch from her upon one so select and holy as he was a contamination. Somehow, with all of our churches and all of our organizations, we have not been able to give the impression that we are all upon the same sinful level. It is only the difference of fifty and a hundred. We forget that what we each ask is the same—forgiveness. The Simons of this good year 1900 may well learn here that it is no more of a strain for God to forgive the "submerged tenth" than it is the "upper ten." What sometimes appears to us to be nice, clean kinds of sin, are just as hard to forgive and cleanse as those coarser, filthier sorts from which we turn away in a sort of aristocratic pride.

* * *

Views of sin that magnify its evil character may not be popular, but they produce gratitude. There are few ties that bind us to God so closely as the feeling of grateful joy. The picture is a touching one. The contrast of the woman, all unconscious of the scorn in the heart of the Pharisee, because her heart was so full of gratitude for sins forgiven, and the proud Simon who omitted even the common courtesies of hospitality, is of the strongest kind. We are reminded of the scene when ten lepers were cleansed, and only one returned to give thanks. There seems to be some relation between the gratitude we feel and the blessing pronounced upon us. Perhaps we fail in our peace because we recall so rarely and so faintly the sins from which we have been delivered. It is no small gift that is bestowed upon us. The gospel is sometimes urged upon men as if they were conferring a kind of favor upon God and the church by consenting to unite with his people. But that is never the view of the Bible. In the mind of Christ it is not too much that this sinner bathed his feet with her tears and anointed them with precious ointment. Indeed, we may not be going too far when we say that if one feels no gratitude to Jesus for sins forgiven, he may well doubt whether they are taken away at all.

When God speaks, he likes no other voice to break the stillness of his own. And hence the place that has always been given to solitude in all true religious life. It can be overdone, but it can be grossly underdone. And there is no lesson more worth insisting on in days like ours than this, that when God wants to speak with a man he wants that man to be alone. * * * Than the worshipers who do all their religion in public there are none more profoundly to be pitied; and he who knows not what it is to go out from the crowd sometimes and be alone with God is a stranger to the most divine experience that comes to sanctify a Christian's heart.—[Drummond.

Christianity everywhere gives dignity to labor, sanctity to marriage and brotherhood to man. Where it may not convince, it enlightens; where it does not convert, it restrains; where it does not renew, it refines; where it does not sanctify, it subdues and elevates. It is profitable alike for this world and for the world that is to come.—[Lawrence.

Perfect health is that condition of the body when digestion is so perfect that the physiological balance between the destruction and construction that goes on ceaselessly in cell life is daily kept normal.—[E. B. Warman.

When I Awake in thy Likeness.

The night is long and chill with dew,
I know some morn I shall awake—
After the night of life
Has passed away, and the fair day
Ends all the weary strife,
I shall awake, and angels guide
My soul where it is satisfied.

I know not when the happy day
Shall break the troubled dream,
When I awake my place to take
In pastures fair and green;
But I shall be like Him, I know,
As the long ages come and go.

The night is long and chill with dew,
And fevered is my brain
My soul oppressed, and no sweet rest
Soothes the wild torturing pain;
No golden tints of early day
Come in the east to light its way.

But it shall come, and I awake
From out my fitful sleep,
And I no more shall bow before
The tempest dark, or weep;
And as I walk by His dear side
I know I shall be satisfied!

—*Selected.*

The Going of the Battery.

November 2, 1899. Late at night, in rain and in darkness, the 73d Battery, R.F.A., left Dorchester Barracks for the War in South Africa, marching on foot to the railway station, where their guns were already entrained.

(Wives' Voice.)

Rain came down drenchingly; but we unblenchingly
Trudged on beside them through mirk and through mire,
They stepping steadily—only too readily!—
Scarce as if stepping brought parting-time nigher.

Great guns were gleaming there—living things seeming there—
Cloaked in their tar-cloths, unnosed to the night;
Wheels wet and yellow from axle to felloe,
Throats blank of sound, but prophetic to sight.

Lamplight all drearily blinking and blearily
Lit our pale faces outstretched for one kiss,
While we stood prest to them, with a last quest to them
Not to court perils that honor could miss.

Some one said, "Nevermore will they come! Evermore
Are they now lost to us!" O, it was wrong!
Howsoe'er hard their ways, some Hand will guard their ways—
Bear them through safely—in brief time or long.

Yet—voices haunting us, daunting us, taunting us,
Hint in the night-time, when life-beats are low,
Other and graver things. . . . Hold we to braver things—
Wait we—in trust—what Time's fullness shall show.

—*Thomas Hardy in London Graphic.*

The Pleasures of Home.

BY B. W. WILLIAMS, BRAZOS, TEXAS.

How sweet are the pleasures which cluster around the magic word "home"! Inhabitiveness, or the desire for a home and its comforts, is characteristic of every normally developed man or woman. No other impressions are so lasting as those first received around the family hearthstone. No other books are so universally popular as those which treat of domestic relations. No other poem so thrilled the American heart as Payne's immortal ballard, "Home, Sweet Home."

"Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home,
A charm from the skies seems to hallow us there,
Which, seek through the world, is not met with elsewhere.

"To thee I'll return, overburdened with care;
The heart's dearest solace will smile on me there.
No more from that cottage again will I roam;
Be it ever so humble, there's no place like home."

GETTING A HOME.

To secure and establish a home should be the first concern of every one who wishes to enjoy the sweetest pleasures of life. It need not be a large and elegant mansion, with splendid and costly furnishings. The humblest cottage, if it be the abode of love, order, and contentment, may be a miniature heaven to its inmates. The happiness of the home depends not so much upon the outward conditions as upon the qualities of mind and heart possessed by the individuals who constitute the home circle. Fame, riches, and grandeur are not essential to the highest domestic felicity. Probably the happiest home in the world is found where two young persons who are suited to each other marry for love, and begin housekeeping in a quiet, humble way, with small means, and gradually improve their circumstances by industry, frugality, and good management. It is such homes that exhibit the purest lives, and produce the noblest specimens of manhood and womanhood.

HOTEL LIFE TO BE AVOIDED.

Hotel and boarding-house life are manifestly unfavorable to the cultivation and growth of those virtues and graces which sweeten and beautify the conjugal relation. On this point Dr. John Hall, the well-known writer and divine, makes the following observations: "It is good for the newly married, as a rule, to begin by themselves, together, without the officious direction of others, however well-meaning; and it is good, if possible, to be in a home, not a boarding-house nor a hotel. It may be 'love in a cottage,' and the cottage may be humble; but it is commonly better adapted to the growth of true, pure, simple life than 'rooms' in one of those non-military barracks, which the needs of our great cities are supposed to demand. A 'mess' table' is doubtless proper for the officers of a regiment, or a group of monks. The passengers of an ocean steamer can properly dine together; but for young married people, it is best that they should live together; their doors closing out the world, that they should be all in all, under God, to each other; that the young wife should not be pursued by calculations as to how she looks to spectators; that he and she should wisely adapt their habits of life to their means and prospects, remembering that it is easy to go up and difficult to descend."

MAKING HOME ATTRACTIVE.

All available means should be used to make home attractive. It should be pleasantly situated, conveniently constructed, judiciously furnished, and tastefully adorned; and it should admit plenty of fresh air and sunlight. Cleanliness and order should prevail throughout, and each member of the family should aid in maintaining these needful conditions. Good housekeeping, well-cooked food, and a sumptuously furnished table are very desirable; but there are other things even higher and more important than any of these. They are love, peace, kindness, cheerfulness, sympathy, harmony of views, and mental and moral congeniality. Much of our time is necessarily spent at home, and by far the greater part of our earthly happiness must be derived from that source. It is there that household treasures are gathered, family attachments are formed

and cultivated, and the comforts and conveniences of life are enjoyed. Happy is the man who has such a home, and who can say from the depths of his heart—

"Sweet is the hour that brings us home,
Where all will spring to meet us,
Whose hands are striving, as we come,
To be the first to greet us."

WOMANLY COMPANIONSHIP NEEDFUL.

The companionship of woman is pre-eminently essential to the full realization of domestic felicity. Without the heavenly aroma of her presence, no place can be an ideal habitation. A "bachelor's den" is only a place to stay; it cannot be a home in the highest sense of the word—

"Home's not merely roof and room,
Home needs something to endear it;
Home is where the heart can bloom,
Where there's some kind heart to cheer it.
What is home with none to meet,
None to welcome, none to greet us?
Home is sweet, and only sweet,
Where there's *one we love* to meet us."

Female sympathy and co-operation in the home is its strongest attraction; all the accessories and details are subservient to and dependent upon this. A man may build a palatial residence; he may hang the rarest pictures on the walls; he may put the finest carpets on the floor; he may fill his home with the costliest furniture; he may employ the most competent and faithful servants; he may provide it with all the embellishments that money can buy; but without the presence of a wife, mother, or sister, such a place, after all, is simply a residence and not a home—

"A man can build a mansion,
And furnish it throughout;
A man can build a palace,
With lofty walls and stout;
A man can build a temple,
With high and spacious dome;
But no man in the world can build
That precious thing called home.

"It is the happy faculty
Of women far and wide,
To turn a cot or palace
Into something else beside—
Where brothers, sons, and husbands, tired,
With willing footsteps come;
A place of rest, where love abounds,
A perfect kingdom—home."

MUTUAL AFFECTION ESSENTIAL.

The highest domestic happiness may often be found in an unpretentious cottage, with only plain and simple furnishings, provided its inmates are perfectly devoted to each other. The deft hands of a loving wife, and the tender assiduities of a patient, cheerful mother, can make an humble dwelling place the dearest spot on earth to those around her. To dwell in such a home, and enjoy such companionship is better than to be the conqueror of the world. But there are those who walk the path of life alone, with no loving home companionship as a refuge from the cares and burdens of life. They are not destitute of the home feeling, nor wanting in natural affection; but their calls of affection, it may be, find no responsive echo in the hearts of those whom they would hold nearest and dearest. Well for such, if, while missing the human touch, they are enabled to secure and enjoy the divine favor, and feel the Unseen Hand guiding the soul to mansions above.

Good Manners.

There are times when even tactful persons are at a loss as to the course to pursue under the many combinations of circumstances that arise both in home and social life. Often a word inopportunely spoken, a thoughtless or unkind jest, or a favor conferred but apparently unappreciated, leaves a hurt and a sting in some one's heart that requires many days to heal. One who has a real and not fictitious interest in other people and is graciously thoughtful and considerate of their comfort and welfare, seldom makes a serious mistake in his treatment of others, and rich and poor, great and lowly, in time come to respect such a person. He is then truly "popular" in the better and broader meaning of the word. *Table Talk* tells of a young girl who requested Mrs. Ella Wheeler Wilcox, through the "Inquiry Column" of a leading daily paper, to recommend to her some reliable book as a guide to good manners. The answer was not what the questioner expected, but was a tiny sermon which might be taken as a lesson by women all over the world. She said: "The best book on etiquette is a good, unselfish heart; necessarily good, because goodness is the very foundation of good manners; unselfish because selfishness is invariably 'bad form,' and will crop out unless thoroughly uprooted." In the little discourse that followed these words the main thought was that "the good, unselfish heart" ever inclines toward a sweet and gracious thoughtfulness and consideration for others. In concluding her answer to her young questioner Mrs. Wilcox adds the following lines to her gentle but forcible lesson:

"The highest culture speaks no ill.
The best reformer is the man whose eyes
Are quick to see all beauty and all worth,
And by his own discreet well-ordered life
Alone reproves the erring.
When thy gaze
Turns in on thine own self, be most severe;
But when it falls on fellow-man,
Let kindness control it, and refrain
From that belittling censure which springs forth
From common lips like weeds from marshy soil."

While this reply doubtless teaches a much-needed lesson, yet the question propounded by the young girl was not quite fairly answered. If in addition to the other suggestions one of the best "etiquette books" such as she was desirous of procuring and of reading

had been recommended to her at the same time, the lesson would have lost none of its force, for, however generous, kind-hearted and unselfish a person may be, still there are many times when the heart itself can not dictate a proper course. In the correct use of calling cards, the sending of and replying to invitations, etc., the heart alone is of little use, since there are certain conventional rules which the young girl evidently wanted to know, however kind and loving and considerate she may be.—[Central.

Two Little Boys.

A little bad boy with a little cross face
Came slowly downstairs in the morning ;
Of fun or good nature he showed not a trace ;
He fretted and cried without warning.
He'd not touch his breakfast, he'd not go and play;
If you spoke, he just answered by snarling;
He teased his pet kitty; and all the long day
He really was "nobody's darling."

A little good boy with a little bright face
Came down in the morning-time, singing,
And indoors and out, and all over the place,
His laughter and music went ringing.
He ran grandpa's errand; his orange he shared
With Sue; and he found mamma's thimble;
To do what was asked he seemed always prepared,
And in doing it equally nimble.

These two little boys, who are wholly unlike,
Though they live in one house, are not brothers ;
That good little lad and that bad little type
Have not two kind fathers and mothers.
But there are *two tempers* and only *one boy*,
And one is, indeed, such a sad one
That when with the good one he brings us all joy,
We ask, "Has he *really* a bad one?"

—*F. R. Batchelder.*

Did He Help?

Oscar was swinging on the gate when the new minister went by. Oscar hoped that he would stop, and he did. His name was Mr. Lane.

"How are you, Oscar?" asked Mr. Lane. "You were not at the church this morning?"

Oscar smiled, well pleased that he should have been missed; but Mr. Lane looked rather grave.

"I hoped that you would come," he said. "A great many boys were there, and they helped a great deal."

The smiles faded from Oscar's face as he saw that the preacher was not quite pleased with him. He liked this young preacher very much.

"You know, Oscar," Mr. Lane went on his deep voice almost as soft as Oscar's mother's was when she talked to him at night after he went to bed—"you know who it is that we are going to give the new church to on Sunday, and He will like to remember how the boys helped to get it ready for Him. God thinks just as much of boys' work as He does of grown people's."

Oscar hung his head and wished that he didn't feel so much like crying, so that he could say something.

Mr. Lane gave a pat to one of his little brown hands that were clutching the gate palings, and walked on. This was more than Oscar could stand.

"Mr. Lane!" he cried. "I say, Mr. Lane!"

Mr. Lane turned back.

"You see," explained Oscar, shyly, "I am helping—here at home."

"Are you? How is that?

"Well, mother said she couldn't go when father asked her," began Oscar, in a great hurry, tumbling his words over one another for fear his courage might give out. "She said she had to take care of the baby, and she guessed the other ladies must get the carpets down without her, only, of course, she'd like to help. Mother is a great hand to help, father says, and she could do lots more than I could, and she must get tired staying at home so much, and so—and so—"

"And so you stayed at home instead?"

"Yes, and took care of the baby." Oscar's head was lifted now, and he was looking straight into Mr. Lane's eyes. "I took care of him the best I knew how; I didn't jerk him once or anything like that, and now he's asleep. I should think, when the Lord was remembering what the other boys did, he'd kind of count me in with them, too, shouldn't you?"

"Indeed I should!" said Mr. Lane; and once more he put his big hand over the little one on the gate, only it stayed longer this time "Why, Oscar, it seems to me that you have done more for the church to-day than any boy I know about!"—[Sabbath School Visitor.

Capt. Slocum and Oom Paul.

In the January *Century* Capt. Slocum tells of the *Spray's* arrival at Cape Town, and of a visit to Pretoria, where he met President Kruger, to whom he said he was sailing around the world. This statement Oom Paul flatly contradicted.

"I traveled the country over from Simons Town to Pretoria, being accorded by the colonial government a free railroad pass over all the land. The trip from Cape Town to Kimberley, Johannesburg, and Pretoria was a pleasant one. At the last-named place I met Mr. Kruger, the Transvaal president. His Excellency received me cordially enough; but my friend, Judge Beyers, the gentleman who presented me, by mentioning incidentally that I was on a voyage round the world, unwittingly gave great offense to the venerable statesman, which we both regretted deeply. Mr. Kruger corrected the judge rather sharply, reminding him that the world is flat. "You don't mean *round* the world,' said the president; 'it is impossible! You mean *in* the

world. Impossible!' he said, 'impossible!' And not another word did he utter either to the judge or me. The judge looked at me, and I looked at the judge, who should have known his ground, so to speak, and Mr. Kruger glowered at us both. My friend the judge seemed embarrassed. I was delighted, for in those days I was fond of fun, and the incident pleased me more than anything else that could have happened. It was a nugget of information quarried out of Oom Paul, some of whose sayings are famous. Of the English he said, 'They took first my coat and then my trousers.' He also said, 'Dynamite is the corner-stone of the South African Republic.' Only unthinking people call President Kruger dull.

'Soon after my arrival at the Cape, Mr. Kruger's friend, Col. Saunderson, M. P., who had arrived from Durban some time before invited me to Newlands Vineyard, where I met many agreeable people. His Excellency Sir Alfred Milner, the governor, found time to come aboard with a party. The governor found a seat on a box in my cabin; Miss Muriel sat on a keg, and Lady Saunderson sat by the skipper at the wheel, while the Colonel with his kodak, away in the dinghy, took snapshots of the sloop and her distinguished visitors. Dr. David Gill, astronomer royal, who was of the party, invited me the next day to the famous Cape Observatory. An hour with Dr Gill was an hour among the stars. His discoveries in stellar photography are well known. He showed me the great astronomical clock of the observatory, and I showed him the tin clock of the *Spray*; that alone secured for me a full house. The hall was packed, and many were not able to get in. This success brought me sufficient money for all my needs in port and for the homeward voyage."

How the Winter Comes in Canada.

The coming of winter in Canada is one of the easiest, most beautiful of all natural phenomena. For weeks the woods have been flamboyant with the red and yellow of the departing leaves. Suddenly the deciduous growths are bare, and the only colors left are the manifold shades of green, which make the northern forest immortal. Then of an evening there is a haze around the November moon, and before morning the snow begins to fall in a continuous, businesslike fashion, which tells you that the king has come to claim his own. In the morning the wilderness is tucked away beneath a thick, white coverlid, and you will not see bare ground again for six months. In the cleared fields and open roadways the wind blows cold, but in the forest you feel scarcely a breath of air, and during the first month of winter you rarely need to cover your ears or wear any extra clothing.

Every writer I know of who has been on a winter hunting-trip in the North has seemed to be impressed with the idea that he must find some hardship to tell about. I have often seen the Canadian wilderness, I have worked my way by canoe and portage in warm weather, I have journeyed by snow-shoe in winter and dragged my own toboggan; and it is my firm belief, Casper Whitney and Frederic Remington to the contrary notwithstanding, that there is only one climate in the world more enjoyable than the Canadian summer, and that is the Canadian winter. The discomforts of the wilderness are mostly imaginary. You can put on a pair of snow-shoes and travel all day in them, the very first time you try, and not be nearly as tired at night as you would be after a ten-mile walk on the pavements of the city. You feel the cold a great deal more on Broadway, Island of Manhattan, than you do in the deep woods of northern New Brunswick.—[From "The Coming of the Snow," by Frederic Irland, in the January Scribner's.

The Proud Frog.

It was a moonlight night and the water was so bright that a great green frog was using it for a looking-glass. He thought he was a very fine fellow. "Ker-chug! ker-chug!" said he. "What a nice, big frog I am, and not a bit like that little bird that sits over there on the bush.

"I wouldn't be so small for anything! Just hear what a weak little 'chirp' it has, while my voice is loud enough to be heard away over at that farm-house. I think I will sing them a song. Ker-chug! ker-chug!"

The little bird, awakened by the noise, hopped about on the branch and began to sing.

"Why, he can sing, too!" said the frog. "I am not sure but that he sings a little better than I do. But he's a poor thing, afraid of the water. I believe I will take a dive." He plunged into the pond and came up again; but the splashing he made so frightened the bird that it flew away up into the sky.

The frog now looked after it in wonder.

"I can't do that," he said. "I can go into the water, but I can't go into the sky. After all, it isn't good to be proud of oneself; for some can do one thin better, and some another, and no one is smart enough to do them all."—[Christian Advocate.

We need to be solemnly reminded that the law of the Spirit of life in Christ sets us free from the law of sin and death, but not from the law of God. Every word of the Decalogue is repeated with emphasis and new power in the Christian economy.—[G. Campbell Morgan.

Church News.

Northern California.

Redwood.—From Tuesday the 23d to the 31st the pastor will be assisted in special services by Revs. W. C. Pond and J. Rowell.

Cherokee.—Rev. Huber Burr and wife, lately of Oroville, have come to make their home in our town for a time, and we hope permanently. Mr. Burr is a talented and earnest young man, and is much appreciated here. He preached an able sermon last Sunday evening from the first and second verses of the 121st Psalm.

Oroville.—The year 1899 was by far the best the church has seen for some time. Thirteen new members were received. The loss, however, was the same, so that the church is no stronger numerically. For home expenses, $1,228.50 were expended, and $95.50 contributed to benevolences. The total expenditures were about $700 greater this year than last. The pastor officiated at 253 religious services in Oroville, and at 40 outside of the church.

Oakland Pilgrim.—The reports at the recent annual meeting showed a good year, notwithstanding the fact that the church has been eight months without a pastor. The receipts from all sources have been more than $1,800. The church had the pleasure of hearing Rev. R. C. Brooks of Eugene, Or., last Sunday. Mr. Brooks is in California on a vacation, and will preach next Sunday also. His sermon last Sunday was exceedingly helpful and inspiring.

San Francisco Plymouth.—The annual meeting of Plymouth church, held January 10th, was a most delightful affair. Invitations had been issued by the pastor and ladies of the church to all members of the congregation to attend the meetings, and the dinner in connection with it. A very large number responded in person, while others who could not be present sent letters and sentiments, which were read in response to their names at roll-call. The various reports showed all departments of church work to be in better condition than at any time during the past two years, while a spirit of faith and hope for the future was apparent.

Benicia.—The Benicia Herald of recent date says: "Rev. James C. MacInnes has been with us for the past sixteen months, and by his earnest endeavor and conscientious work has made many warm friends. During his stay here he has greatly built up the attendance at the church service and the Christian Endeavor, and has gotten the church on a good, firm financial basis. The news of Mr. MacInnes' departure from our city is received with universal regret, and the best wishes of a host of friends will follow him to the new home, wherever it may be." In the resolutions adopted by the church it was stated concerning Mr. MacInnes: "He has brought to the church the highest type of godliness, of Christianity and of manliness, blessings which will never leave us."

Kenwood.—The last day of 1899 was a red-letter day for the little church at Kenwood, memorable as it was by the addition of eleven new members to the church, one by letter and ten on confession of faith, all of them from the Sunday-school. And while hearts were made to rejoice in the large addition to the membership, all were made sad by the death, on January 9th, of Mrs. Eliza Browne, one of the charter members, and one of the deacons, having been re-elected to that office only three days previous to her death. Rev. A. J. Scott, the pastor, has gone East on quite an extended trip, expecting to be absent about two months. He will visit Chicago and several of his old pastorates during his absence.

Woodland.—On the afternoon of January 9th the sunshine without was reflected in the smiling faces of our members as they convened in the church to enjoy, through the cheering reports, the history of a successful year's work, and to plan a forward movement along all lines of our church work for 1900. The reports were in every case such as showed an improvement over those of a year previous, especially in the financial aspect of the work of church, Christian Endeavor, Sunday-school and Missionary Societies. Our Christian Endeavorers feel proud of their share in the funds raised. The society, though small, has assisted with the church expenses, etc., to the amount of over $99. Most of our officers received a deserved re-election. Rev. E. D. Haven was elected as our pastor for the coming year by a unanimous vote, and the Sunday-school will remain under the efficient management of Mrs. Haven as Superintendent.

Lockeford.—The annual meeting was held on January 1st. Dinner was served at noon, and, in spite of the rainy day, the tables were filled with members and friends of the church. At 2 o'clock the business meeting was called to order, ten members responding to roll-call. Reports showed a good condition of the church both spiritually and financially. Membership remains the same as last year (33), though there have been changees as follows: Three dismissals, one death, four additions. The actual active membership is hardly more than one-half the total number, but there is a willing, harmonious spirit, and all are united in devotion to the pastor, who has labored among us so faithfully these past two years. Regular services consist of Bible class and sermon each Sabbath afternoon. There are occasional special meetings and frequent pastoral calls.

Though the services are thus limited, they are much appreciated, and we believe the outlook for the Master's work promises well this new year.

Santa Cruz.—Reports at the annual meeting as to membership was as follows: Additions to the church during 1899—on confession, 35; letter, 8; total, 43. Removals—by death, 9; letter, 9; dropped, 3; total, 21. Five Chinese and one Japanese are among the additions. Present church membership, 401; baptisms, 21. Home expenditures were: On church debt, $1,192; church expenses, $2,512.40; Sunday-school, $269.59; music and organ, $332.20; Y. P. S. C. E., $18.87; Cheerful Workers, $30.60; Ladies' Aid Society, $21.20; total home expenses, $4,499.86. Benevolences were: Educational Society, $36; Church Building Society, $20; Sunday-school and Publishing Society, $26; American Missionary Association, $125; Home Missionary Society, $162.30; American Board Commissioners Foreign Missions, $146.20; Mariners' Bethel (San Francisco), $5; State Christian Endeavor work, $14.50; county Christian Endeavor work, $3; Children's Hospital (San Francisco), by Little Helpers, $4; city missions, hospital and flower work, by Y. P. S. C. E., $26.30; charity, $56; total, $606.30. Total expenditures for home expenses and benevolences were $5,106.16.

San Francisco Richmond.—The new church on the southwest corner of Clement street and Seventh avenue will be opened with appropriate services on next Sunday afternoon, January 21st, at 3 o'clock. The following ministers are expected to be present to take part in the exercises. Rev. S. H. Willey, D.D., Rev. C. S. Nash, D.D., Rev. G. B. Hatch, Rev. F B. Cherington, D.D., Rev. J. H. Warren, D.D. Rev J. K. McLean, D.D., Rev. W. C. Pond, D.D., Rev. J. K. Harrison, Rev. William Rader, Rev. George C. Adams, D.D., Rev. F. I. Wheat. The choir will sing the anthems, "Praise Ye the Father," and "Praise the Lord, O Jerusalem," and lead the congregation in singing the nymns "St. Gerturde" and "Coronation." A cordial invitation is given to the members of our churches and their friends to go to this service. This church held its annual meeting on the 11th inst. It was the best meeting of the kind ever held in the church. The pastor continues to receive expressions of great gratitude from young men in Minnesota, Colorado and Tennessee for the help that they found in this church when they were volunteers, and which still encourages them as students and business men at home.

Porterville.—At the business meeting of the church, December 13, 1899, one of the best meetings was held that this church has ever had. The attendance was large, and the members enthusiastic. All departments of the work were reported and showed gains during the past year. The Treasurer's report showed that all bills were paid up to December 1st, and sufficient subscribed to pay all bills up to January 1, 1900. With the raising of $75 in the meeting to meet an indebtedness connected with the parsonage, the church is owing nothing except the amounts due to the Congregational Church Building Society. There was a gain of eight to the membership during the year. Benevolences for the year amount to over $100. The church has recently been lighted by electricity, and the electric lights are also to be put in the parsonage. Members of the church and congregation remembered the pastor's wife, Mrs. J. A. Milligan, at Christmas time with a beautiful set of solid silver teaspoons. Mr. Milligan was also remembered in a very practical and helpful way. The Sunday-school has taken up the work of securing a new library, and the Junior Endeavor is planning a series of lectures for the purpose of providing the church with new hymnals. The Y. P. S. C. E. shows its interest in the present activities by doubling its subscription to the church work, making the amount $6 per month, instead of $3, as formerly.

Southern California.

Rialto.—Two on confession and four by letter were added January 7th.

Ontario.—This church reports thirty-two additions for the year 1899, fourteen on confession of faith.

Chula Vista.—This church received in the year 1899 thirty-nine new members; eight of these on confession of faith.

Los Angeles, First.—On a recent Sunday evening Rev. Geo. H. DeKay preached on "The Vision of the Eternal." Mr. DeKay is always listened to with interest by this church, which sent him into the ministry, and his many friends in the congregation express no disappointment in his ability as a preacher.

San Diego First.—Twenty-one were received into the fellowship of the church January 7th. On Christmas Sunday Dr. Norton preached on foreign missions and an offering of $330 was made for that object. The church is preparing for the annual meeting, February 1st, when reports from the various departments of work are to be heard. Rev. George E. Street, recently of Exeter, N. H., and Rev. Henry Kingman, late of the North China Mission, are spending the winter here.

Santa Ana.—The First Congregational church of Santa Ana held its annual meeting and dinner Tuesday evening, January 2d. It was the tenth anniversary of the church, and the fifth under the pastorate of Rev. J. H. Cooper. New Year's dinner was served by the Ladies' Aid Society from five to seven o'clock.

and about two hundred were present to partake. This was followed by the business meeting. Reports of different lines of work were given and officers elected. The church has duplicated its membership during the five years. Last year thirty-six new members were received, one-half on confession of faith.

Los Angeles East.—The outlook for the year is a good one. The finances are in the hands of efficient business men, and all bills, including pastor's salary, are promptly met the 1st of each month. The literary interest of the church is in charge of the pastor's wife, Mrs. C. P. Dorland, who conducts a class in Shakespeare every Wednesday morning, in the Sunday-school room, with an enrollment of 110. There are also classes in current events, music and history. The Ladies' Aid Society, in addition to the usual work of such bodies, holds a monthly social, with a program and refreshments, free. A kindergarten department is maintained in connection with the morning church service, where mothers can leave their children while at church. The Y. P. S. C. E. contributes to home and foreign missionary and the Spanish work in Southern California, and employs a church visitor, to work for the Sunday-school and the society.

San Bernardino, Bethel.—This church was disbanded several years since by advice of council, and the church building conveyed to the C. C. B. S. But a Sunday-school has been maintained in it almost without interruption to the present time, with occasional preaching. A little more than a year since Rev. W. J. Speers volunteered to take up the work there at his own charges, and almost from the beginning gathered good congregations. Later this field was yoked with Bloomington under Brother Speers, and he has gathered at Bethel good evening congregations, but the time for reorganizing the church did not seem to have come until now. A series of meetings in which Brother Speers was assisted by Evangelist Billings closed on Sunday the fifteenth. The blessing of the Lord was upon the effort, and on Sunday evening twenty-five persons entered into covenant with each other, thus starting the church anew. More will be added to the number on Wednesday evening, and a council will be called for the recognition of the church.

Norwalk.—The annual meeting was held January 12th, with six o'clock supper to which sixty friends and members of the church sat down. While in some respects the progress of the church has not been as great as in former years, partly on account of the two years' drouth and discouragement, yet the reports of the various officers were encouraging. Six have been added to the membership during the year, which now numbers forty-one resident. One-third of these are children. The treasurer reported all bills paid. All the old officers were unanimously re-elected except one. Deacon E. P. Truitt, who has been the only superintendent of the Sunday-school since its organization, was re-elected to that office. During the year the church has contributed to each of the seven societies a total of $60, and continues its former schedule of benevolences. A monthly missionary meeting is observed, and the little church has well proved that "there is that scattereth, and increaseth yet more." The spiritual life of the church is strong, perfect harmony prevails, and the pastor enjoys in a marked degree the confidence and affection of the people.

Notes and Personals.

Rev. William Rodgers, pastor at Green Valley, has been spending a few days in the city.

The Pomona College gymnasium building will be ready for dedication soon. It will be called the Renwick Gymnasium, Mrs. Renwick of Claremont having made the largest individual donation.

Rev. R. C. Brooks of Eugene, Or., gave a delightful and able paper at the San Francisco Ministers' Meeting last Monday, on "The Truth About the Bible." Next Monday Rev. H. M. Tenney of San Jose will give a paper.

The following good thoughts on pastoral work formed part of a paper read recently by the Rev. Stephen G. Emerson of Pasadena, at the meeting of the Congregational ministers of Los Angeles and vicinity: "I thoroughly believe in pastoral work, and I think a minister makes a mistake when he shuts himself up in his study and declines to mingle with his people. If he is afraid of finding only women at home, let him go where the men are at work and have a few words with them. They appreciate it, especially if he is considerate of their time, and they will give him all the better attention on the Sabbath. It is this plain, homely work of buttonholing a man and having a downright good talk with him which will build up our churches, and especially the kingdom. And whether a pastor fully realizes his aim or not, some one will be able to bring the man to surrender himself to God, because of his quiet shepherding of souls."

It is easy to lose money nowadays in the publishing business. When the publishing house of Harper & Brothers began to go down it was not long until a good many thousand dollars were swallowed up. The first eight months of last year the losses of that firm footed up to four hundred thousand dollars. But already under the present management there is a better condition of affairs. The operating expenses are said to have been cut twenty thousand dollars a month, and this without curtailment of receipts.

Oregon Letter.

By George H. Himes.

The annual meeting of Hood River church, Rev. J. L. Hershner pastor, was held on December 17th. The attendance was larger than at any previous annual meeting, and harmony and a hopeful spirit characterized the meeting throughout. During the five and a half years of Mr. Hershner's pastorate there has not been any friction or anything whatever to mar the harmony of official meetings. Annual reports indicated that encouraging progress along all lines had been made during the year. The church is out of debt, and there is a balance in the treasury. The Ladies' Aid Society gave a public dinner on New Year's Day which netted $42.67. This Society has now about $100 on hand, which most likely will be expended in repainting the church. The Sunday-school has increased fifty per cent in the last twelve months. The church has contributed regularly to the seven societies.

The entire community of Hood River Valley sustained a great loss in the sudden death of Dr. P. G. Barrett on the 7th inst. He was a man of scientific attainments and fine culture, and had been an ardent supporter of Christian work for many years. He leaves a wife and two little grandchildren to mourn his loss.

The oldest member of the Astoria church, Deacon Charles Stevens, died on the 2d inst. He was nearly ninety years of age, and had lived at Astoria more than forty years. During all these years, in all the vicissitudes of the church, he could always be relied upon to stand in the breach like a rock of defense. Of late the weight of years has prevented active duty, yet, with a vigorous mind in a frail body, he has been a source of inspiration when the way of growth and progress seemed blocked. It is a precious memory of a long and conspicuously useful life which he leaves behind him, with children and grandchildren in Christian service to revere and honor his name by consistent and helpful lives.

An interdenominational missionary meeting was held in this city recently by the ladies of the leading local churches. The following denominations were represented: Baptist, Christian, Congregational, Episcopalian, Methodist, Presbyterian, and United Presbyterian. The meeting was a delightful one in all respects. It resulted in the organization of a "Woman's Social Missionary Union." Preliminary to the organization, a paper was read reviewing the movement. From it was learned that it originated in 1891, in Springfield, Mass., and that there are now 120 Unions, located in 26 States. The objects of the Union are: (1) To enlarge our knowledge of missionary work carried on by all the denominations represented in the Union. (2) To enkindle greater interest and enthusiasm by mutual conferences regarding successful plans and methods for the conduct and improvement of our separate societies. (3) To stimulate a spirit of systematic and liberal giving for the support of missions. (4) To promote mutual sympathy, united prayer and effort for the extension of the kingdom of our Lord Jesus Christ. Among other features of interest was a paper by Mrs. Frederick Eggert, descriptive of her experiences of the first woman delegate to the late International Congregational Council; also reviewing the general work of that body.

A highly important movement in connection with "technical education" was inaugurated in this city on the 3d inst. Mr. D. A. St. Clair, General Secretary of the Y. M. C. A. of Dayton, O., was tendered a banquet by Mr. William M. Ladd, at which more than one hundred members and persons interested were present. Mr. Scott of the Oregonian, Mr. Stone of the Y. M. C. A., and Mr. St. Clair, who had been giving many years' study to the question, spoke to the subject. Much interest was manifested by all present, but it was not expected that results would follow so quickly. Before the week was over, Mr. James W. Cook, a Portland capitalist, a pioneer of 1854, offered a most eligible site of seven acres for a permanent home for a technical school, upon the condition that it shall be open to all residents of Oregon, without regard to religious belief, race or color, and that the land cannot be used for any other purpose. With this land as a basis, it is believed that other capitalists will soon come forward and erect and equip a building suitable for the purpose in view.

The church at Sunnyside had its annual meeting recently, and closed its financial matters in excellent shape, with a balance in the hands of the Treasurer, notwithstanding the expenses were much in advance of last year. The trustees are practical business men, and believe in conducting church business as they would their own; hence a successful work is being done at this church. It stands as the center of religious influence in the community surrounding it, and is now better than ever prepared to do the work devolving upon it. Some time or another it will dawn upon Christian people that the business and spiritual interests of a church are very closely allied, and that the church which is behind in its obligations, and unbusinesslike in its general management, is apt to be in a low spiritual condition. Not in the history of Sunnyside church has there been greater harmony between the people and pastor than at the present time. Mr. Staub is growing in power and influence constantly.

An encouraging condition exists in Mississippi Avenue church. Eight new members were received at the last communion by Mr. Taggart.

The Ashland church, under the ministrations of Rev. G. W. Nelson, is renewing its life.

He now has been in active service two months. Eight members were received on the 7th inst., three on confession of faith. All churches united in the week of prayer, the meetings being held from church to church. A beautiful Christian spirit has been manifested in all of them. These will be continued two weeks longer. The pastors take turns in preaching and will go two and two in house-to-house visitation during these two weeks of effort.

All friends of temperance and good citizenship may heartily rejoice over the result of the town election at Forest Grove on the 8th inst. Notwithstanding that there is a clause in the deeds conveying lots prohibiting the use thereof for saloon purposes, and that the general sentiment of the community is against the liquor business, yet a number of persons are residents there who seem determined that an open saloon shall be established. Liquor at different times has been covertly sold by drug stores; but the offending parties have been so severely dealt with that they have apparently no further desire to further transgress. At this election, however, the question of a saloon or no saloon was directly in issue, and the campaign prior to election was breezy and spirited. The result is decidedly against the saloon element, and the town is safe for a long time to come from any further encroachment by the liquor propagandists. The registry law now in force will effectually prevent the importation of paid whisky emissaries hereafter to defeat the will of the people.

The winter term of Pacific University opened January 3d with quite an addition of new students. The enrollment last term was 231, distributed as follows: In regular college classes, 48; academy students, 165; musical students, not in academy or college work, 18. Conditions are highly encouraging in all respects.

Mrs. Margaret L. Price, a pioneer of 1847, and a member of the First church of this city, for thirty years, passed away during the past week, at the age of 87 years, in this city, at the home of her daughter, Mrs. Caroline V. Potter. For many years Mrs. Price has been an invalid, and for twenty-five years the daughter has cared for her mother in a most filial manner, only having been absent from her for two weeks during that time.

The First church observed the week of prayer, as it has been accustomed to do for more than thirty years. The meetings were profitable and well attended, resulting in a distinct spiritual uplift.

Mr. Ackerman has begun a series of Sunday morning sermons on "The Fourfold Gospel." The first was this morning, on "The Gospel According to Matthew." Each evening will for a time be devoted to discourses on "Herod the Great," the first topic being "The Idumean Upstart."

Eastern Washington Letter.

By Rev. T. W. Walters.

Not a few of our churches already hold, or plan to hold, extra meetings this winter. Rev. H. C. Mason of Pullman is aiding in special meetings at Medical Lake at present, and is to remain for two weeks. Rev. John D. Jones is pastor. Meetings are also in session in the First church at Walla Walla. Rev. Olds of Walla Walla, Rev. E. L. Smith of Seattle, and Rev. William Davies of Spokane are expected to aid Brother Austin Rice, pastor, in these meetings. Brothers Krause and Owens aid Rev. Joseph Cary at Rosalia. Meetings are also in progress at the Congregational church of Farmington, Baptist and Congregationalist uniting. The interest has been rather unusual from the beginning and the attendance has been large at every gathering. The Christian people are very much helped already, and it is hoped the ingathering will be large by the time the special efforts discontinue. Pataha City, Rev. Harry Painter, pastor, starts special meetings on the 14th inst. He is to be aided for a week or ten days by the writer. Rev. W. E. Young of Almira is anxious to find some one to come to his aid at an early date. Tekoa, Rev. G. E. Atkinson, pastor, talks of meetings. Mr. Krause has planned to start out at Hillyard in extra efforts at an early date. Mr. Owens has also planned accordingly at Springdale. The nature of meetings are much the same as usual, the brethren aiding each other. We believe that, on the whole, our method is the safest and best.

On January 10th the Colfax church, Rev. H. P. James, pastor, held its annual and roll-call meeting. The attendance was fair, although not as large as at some similar gatherings in the past. The meeting, however, was of great interest to those present and every business was transacted in perfect harmony.

Reports from all departments were encouraging. During the year the church has raised $2,280 to meet its various obligations. About $600 were spent in repairs. The Ladies' Aid spent $137 in carpeting the church. Benevolences were $208. The Colfax church is one of the few self-supporting churches in Washington. Rev. H. P. James is in his eleventh year as pastor, which speaks well for him and the church.

The Rev. Mr. Willis of Bossburg reports four additions to his church membership—all adults.

We all of us complain of the shortness of time, and yet have much more than we know what to do with. Our lives are either spent in doing nothing at all, or in doing nothing to the purpose, or in doing nothing that we ought to do. We are always complaining that our days are few, and acting as though there would be no end to them.—[Bereaner.

CARVING MEATS.

"There is a real pleasure in following the skillful carving of a fine, well-cooked turkey," says Ella Morris Kretschmar, when writing of "The Art of Carving" in the January *Woman's Home Companion*. "The carver should place the fork firmly in the breast, the neck end being to the left, then separate the two thigh-joints from the body. Next remove the wings at the shoulder-joint, then slice the breast down to the long, wedge-shaped piece — the 'Emperor's muscle.' Next the bone should be removed whole, and then remove the oysters from the back, divide the legs and thighs, and begin the serving. Remove the filling with a spoon.

"A goose, unless young and tender, is a carving problem, and even when in prime condition is a deceiving meat dish in the matter of quantity. The same may be said of ducks, wild and tame. There is almost no meat on the backs of these birds; the wings and legs are far from choice, having little meat, and that not often tender; so there remains only the breast for satisfactory servings. Cut the breast meat straight down parallel with the bone.

"A roast from the round must be thinly sliced across its face. Carve a rib roast in slices parallel with the backbone, and make the slices as thin as possible. A fillet can only be cut through in uniform slices, somewhat thicker than from a rib roast. A sirloin must have the tenderloin removed and sliced separately. Roast or boiled legs of mutton, venison or veal are carved by cutting at right angles down to the bone, the thick side first, then turning to get at the thin side. In veal, mutton and lamb the lowest bit of meat on the leg, the hock, is the choice piece, being very tender and juicy. Tongue should be cut in slanting slices, as thin as wafers. Ham, likewise, should be shaved, rather than sliced, toward the bone. When one understands the exact location of points and the grains of meats, the rest of carving is easily acquired."

Ecclesiastical log-rolling is only different from political in that it is worse.

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A WORD TO BOYS.

ou are made to be kind, boys nerous, magnanimous. If e is a boy in school who has a foot, don't let him know you saw it. If there is a poor boy ragged clothes, don't talk t rags in his hearing. If there ame boy, assign him some part he game that doesn't require ing. If there is a hungry one, him part of your dinner. If e is a dull one, help him to get esson. If there is a bright one, ot envious of him, for if one is proud of his talents, and an- r is envious of them, there are great wrongs, and no more tal- than before. If a larger or ger boy has injured you, and rry for it, forgive him. All the ol will show by their counte- es how much better it is than ave a great fuss.—[Horace n.

The Spirit said, Go near, and thyself to this chariot. And ip ran thither." That is not t some of us do. When God s us a call we begin to creep er. How many creeping, limp- Christians there are! They e got something to do for God's y, and they crawl, instead of ning. "I have a natural indis- tion to occupy a post of public- or to excite anything like gen- observation." My friend, what thy natural character got to do it? Is it by your natural or your supernatural character that are going to glorify God? * * * enever God intimates his will, and you will find the cross will w very light to willing feet. It eavy to the man who crawls, light to the man who runs.— tken.

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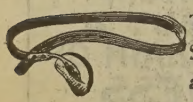

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